

The

Heidelberg Catechism

3050. *ccc*
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HEIDELBERGH CATECHISM

of

T H E R E F O R M E D

C H R I S T I A N R E L I G I O N



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M D C C L X X I I.

HEIDELBERGH
CATECHISM

It is to be observed that this Book consisting of the Catechism, Confession
of Faith, and Forms is approved by the reverend Classis of Amsterdam.



Printed by the Widow of the Author

N. M. S. T. E. R. D. A. M.

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M. D. C. C. L. X. I. I.

Voor den Armen.

C O P Y E V A N D E P R I V I L E G I E.

DE Staaten van Holland en Westvrieland, doen te weten: Alzo Ons te kennen is gegeven by Diaconen van de Gereformeerde Orthodoxe Engelsche Gemeente binnen de Stad Amsterdam, dat in den Jaare 1753. door Kerkenraad van de zelve Gemeente, zo als die te dier tyd actueelyk in dienst en buiten functie waren, zynde goedgevonden om de Psalmen Davids; zo als die, door Tate en Brady in Engelsche Dichtmaat gebragt, met eenige Lofzangen in hun lieder Gemeente gezongen wierden: (dewyl de zelve als toen zig geheel zonder Musiecq-Noten of eenparig gestelde wyze, tot veele verwerringe en merkelyke ergernisse in zo een plegtig stuk van den Godsdienst, bevonden:) op hunne kosten met Noten en Zangwyzen te laten voorzien: der Supplianten Prædeceffeurs actueelyk door Liederen, de Musiecq kundig, hadden laten componeren zodanige Voyzen, als waar op de gemelde Psalmen en Lofgezangen met meerder slichtinge van de Gemeente konden gezongen worden; met oogmerk om na het afdrucken der voorz: Psalmen en Lofgezangen, met de Noten, daar op gecomponeert, den druk daar van, benevens het recht der Copie, te stellen in handen van Diaconen der gemelde Kerke, om door hen lieden gedebiteert, verkogt, en het voordeel daar op valende ten nutte der Armen van de zelve Gemeente gebruikt te worden. Dat der Supplianten Prædeceffeurs tot het drukken of doen drukken van dit zelve Werk in den Jaare 1753 van Ons Octroy met Seclusie van alle anderen bekomen hebbende, het zelve ook, tot merkelyk voordeel en soulaas van hunne Armen gedrukt zynde, was gedebiteert geworden; dan gemerkt het voorz: Octroy in den Jaare 1768 was komen te expireeren, en dat ook inmiddels het gemelde Gezag-boek door der Supplianten Kerkenraad met byvoegingen van nieuwe Lofzangen, alle met Voyzen en Musiecq-Noten verrykt, merkelyk was vermeerderd, en dat tot verdere completeering van hun Kerkelyk Gezag-boek ook wel verëyscht wierde: (gelyk zy Supplianten ook menigmaal ondervonden hadden, dat zy het zelve niet anders konden verkopen als:) dat daar by gevoegt wierden de Heidelbergse Catechismus, mitsgaders de Geloofs-Belydenisse en Kerkelyke Formulieren, in maniere als die achter der Supplianten Engelsche Kerk-Bybel gevonden wierden, en

met veele moeyte en kosten door hunnen Kerkenraad van merkelyke fouten van quaaide Overzettinge gezuivert en door de Eerwaarde Classis van Amsterdam geaprobeert waren; en dat dierhalven de Supplianten van voorneemen waren om de zelve Catechismus, Geloofs-Belydenisse en Formulieren, vermits die uitverkogt waren, op nieuws te doen drukken in zodanig Formaat, dat de zelve gezamentlyk met de Psalmen en Lofzangen tot gebruyk van hunne Ledemaaten, en afzonderlyk van de zelve tot nutte van de Jeugt konden verstreken. Dog dat, dewyl de Supplianten bedugt waren, of niet wel sommige baatzoekende menschen mogten onderneemen, om, tot Præjudicie van der Supplianten Armen, en van hunne Kerke, het voorz: Werk, waar toe zo veele moeyte en kosten waren aangewend, te doen drukken, nadrukken en uitgeeven. Zo keerden zy Supplianten zig tot Ons, gantsch onderdanig verzoekende, dat het Ons geliefde aan de Supplianten op nieuws te verleenen Privilegie, voor den tyd van vyftien eerstkomende en agtereenvolgende Jaaren, om het bovengemelde Engelsche Psalmboek en Lofzangen met de daar op gemaakte Musiecq-Noten, mitsgaders der Supplianten verbeeterde Overzettinge van de Heidelbergse Catechismus, Geloofs-Belydenisse en Kerkelyke Formulieren; 't zy te zamen of afzonderlyk, in wat formaat het ook zyn mogte, alleen en met Seclusie van alle anderen, te mogen drukken, doen drukken, uitgeeven en verkoopen; met verbod aan een iegelyk buiten hen Supplianten op zekere groote pene, by Ons daar tegen te stellen, om binnen den voorz: tyd het gemelde Psalmboek en Lofzangen met de daar op gecomponeerde Musiecq-Noten, mitsgaders der Supplianten verbeeterde Overzettinge van de Heidelbergse Catechismus, Geloofs-Belydenisse en Kerkelyke Formulieren, het zy te zamen of afzonderlyk, in deese Landen in eenig Formaat, onder wat voor pretext het ook zoude mogen zyn, te drukken, te doen drukken, uitgeeven en verkopen, of elders buiten deese Landen gedrukt zynde in te voeren en te verkopen, en daar van te verleenen Octroy in ordinaria forma: ZO IS 'T, dat Wy, de zaake en 't verzoek voorz: overgemerkt hebbende, en geneegen weefende ter bede van de Supplianten; uit Ohze regte wetenschap, Souveraine magt

magt en autoriteit, de zelve Supplianten, by Ampliatie van het Oefroy aan de zelve op den 7den July 1768. door Ons verleent, geconsenteert, geaccordeert en geofroyeert hebben, consenteeren, accordeeren en ofroyeeren hen by deeze, dat zy gedurende den tyd van vyftien eerst agtereenvolgende Jaaren, der zelve verbeterde overzetting van de Heidelbergfche Catechismus, Geloofs-Belydenisse en Kerkelyke Formulieren, het zy te zamen met der zelve Engelsch Psalmboek en Lofzangen, of afzonderlyk, in wat formaat het ook zyn mogte, binnen den vooriz: onzen Lande, alleen en met Conclusie van alle anderen, zullen mogen drukken, doen drukken, uytgeeven en verkopen; verbiedende daarom allen en een iegelyk, de voorschreeve verbeterde Overzetting van de Heydelbergfche Catechismus, Geloofs-Belydenis, Kerkelyke Formulieren, Psalmboek en Lofzangen, in 't geheel of ten deelen te drukken, na te drukken, te doen nadrukken, te verhandelen of te verkopen, of elders nagedrukt binnen den zelve onzen Lande te brengen, uit te geeven, ofte te verhandelen en verkopen, op verbeurte van alle de naagedrukte, ingebragte, verhandelde of verkogte Exemplaren, ende een boete van drie duyzend guldens daarenboven te verbeuren, te appliceeren een derde part voor den Officier die de Calange doen zal, een derde part voor den Armen ter plaatze, daar het Casus voorvallen zal, en het refterende derde part voor de Supplianten, ende dit t'elkens zo menigmaal, als dezelve worden agterhaalt: Alles in dien verstande, dat Wy de Supplianten met deezen Onzen Oefroye alleen willende gratificeeren tot verhoeding van hunne schade, door het nadrukken van de voorschreeve verbeterde Overzetting van de Heydelbergfche Catechismus, Geloofs-Belydenisse en Kerkelyke Formulieren, Psalmboek en Lofzangen, zonder daar door in geenigen deele te verstaan den innehouden van dien te authoriseeren ofte te advoueren, ende veel min dezelve onder onze proteclie ende bescherminge enig meerder credit, aanzien ofte reputatie te geeven, nemaar de Supplianten, in cas daar inne iets onbehoorlyk zoude influeeren, al het zelve tot hunnen laste zullen gehouden wesen te verantwoorden; tot dien einde wel expreffelyk begeerende, dat, byaldien zy deezen Onzen Oefroy voor de zelve verbeterde Overzetting van de Heidelbergfche Catechismus, Geloofs-Belydenisse en Kerkelyke Formulieren, Psalmboek en Lofzangen, zullen willen stellen, daar van geene geabbrevieerde ofte gecontraheerde mentie zullen mogen maaken, nemaar gehouden wezen, het zelve Oefroy in 't geheel en zonder eenige Omiffie daar voor te drukken, of te doen drukken, ende dat zy gehouden zullen zyn een Exemplaar van de voorschreeve verbeterde Overzetting van de Heydelbergfche Catechismus, Geloofs-belydenisse en Kerkelyke Formulieren, Psalmboek en Lof-

zangen, op groot Papier, gebonden en wel geconditioneert, te brengen in de Bibliotheecq van Onze Universiteit te Leyden, binnen den tyd van zes weeken, nadat zy Supplianten de zelve zullen hebben beginnen uit te geeven, op een boete van zes honderd guldens na expiratie der vooriz: zes weeken, by de Supplianten te verbeuren, ten behoeve van de Nederduytsche Armen van de plaats, alwaar de Supplianten woonen, en voorts op poene van met 'er daad verfteeken te zyn van het effect van deezen Oefroye; en dat ook de Supplianten, schoon by het ingaan van dit Oefroy een Exemplaar geleverd hebbende aan de vooriz: Onze Bibliotheecq, by zo verte zy gedurende den tyd van dit Oefroy de zelve verbeterde Overzetting van de Heydelbergfche Catechismus, Geloofs-Belydenisse en Kerkelyke Formulieren, Psalmboek en Lofzangen, zouden willen herdrukken met eenige Observatien, Noten, Vermeerderingen, Veranderingen, Correctien, of anders hoe genaamt, of ook in een ander formaat, gehouden zullen zyn wederom in een ander Exemplaar daaryan, geconditioneert als voren, te brengen in de vooriz: Bibliotheecq, binnen den zelve tyd en op de boeten en penaltiteit als vooriz. Ende ten einde de Supplianten deezen Onzen Consente ende Oefroye mogen genieten, als naar behooren, lasten Wy alle ende eenen iegelyken, dien het aangaan mag, dat zy de Supplianten van den inhoud van deezen doen, laten ende gedooogen, rustelyk, vreedelyk ende volkomentlyk genieten ende gebruiken; cefseerende alle belet ter contrarie. Gegeeven in den Haage onder Onzen grooten Zegele hier aan doen hangen op den vyftiende October in 't Jaar onzes Heeren ende Zaligmakers duizend zevenhonderd een-en-zeventig.

Ter Ordonnantie van de Staaten

C. CLOTTERBOOKE.

Aan de Supplianten zyn nevens dit Oefroy ter hand gestelt, by Extract Authenticq haar Ed. Gr. Mog. Resolutiën van 28ten Juny 1715. en 30ten April 1728. ten eynde om zig daar naar te reguleeren.

The
HEIDELBERGH
CATECHISM
 Of
 THE REFORMED
 CHRISTIAN RELIGION.

Lord's Day.

1. Question.

What is thy only Comfort in Life, and Death?

Answer.

That both in Soul and Body ^a, whether I live or die ^b, I am not mine own, but belong ^c wholly unto my most faithful Lord and Saviour Iesus Christ, who by his precious ^d Blood most fully ^e satisfying for all my Sins, hath delivered ^f me from all the Power of the Devil, and so preserveth me ^g that without the Will of my heavenly Father, not so much as an Hair ^h may fall from my Head: But rather on the contrary all things must be ⁱ subservient to my Salvation. Wherefore by his Spirit also He assureth me ^k of everlasting Life, and maketh ^l me ready, and prepared, that henceforth I may live to Him.

2. Quest. How many things are necessary for thee to know, that thou enjoyest this Comfort, mayst live and die happily?

Ans. Three; ^m The first, what is the ⁿ Greatness of my Sin and Misery. The second, how ^o I may be delivered ^p from all Sin and Misery.

^a 1 Cor. 6. 19. 20.
^b Rom. 14. 7. 8. 9.
^c 1 Cor. 3. 23.
^d 1 Pet. 1. 18. 19.
^e 1 Ioh. 1. 7.
^f 1 Ioh. 3. 8 Heb. 2. 14. 15.
^g Ioh. 6. 39. 10. 28.
^h Luc. 21. 18. Matt. 10. 30.
ⁱ Rom. 8. 28.
^k 2 Cor. 1. 22. and 5. 5.
^l Rom. 8. 14. and 7. 22.
^m Luk. 24. 47.
ⁿ 1 Cor. 6. 10. 11.
^o 1 Ioh. 9. 41. Rom. 3. 10. 19.
^p Ioh. 17. 3.

The third, what Thanks I owe ^p unto God for this Deliverance.

THE FIRST PART.

Of the Misery of Man.

2. Lord's Day

3. Question.

Whence knowest thou thy Misery?

Answer.

Out of the Law of God ^a.

4. Quest. What doth the Law of God require of us?

Ans. That doth Christ briefly teach us, Mat. 22.

Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, with all thy Mind, and with all thy Strength. ^b This is the first and the great Command, and the second is like to this: Thou shalt love thy Neighbour as thy Self. On these two Commands hang the whole Law and the Prophets.

A

5. Quest.

^p Eph. 5. 8. 9. 10.
¹ Pet. 2. 9. 10.

^a Rom. 3. 20.

^b Luk. 10. 27.

Of the Misery of Man.

5. Quest. *Art thou able to keep all these things perfectly?*

Ans. By no Means *e*: for by Nature I am prone to the Hatred of God, and of my Neighbour *d*.

c Rom. 3.
10.
f Ioh. 1. 8.
d Rom. 8.
7. Tit. 3. 3.

3. Lord's Day.

6. Quest. *Did God then make Man so wicked and perverse?*

Ans. By no Means, but on the contrary He made him good *e* and after his own Image *f*, that is, endued with Righteousness and true Holiness, that he might rightly know God his Creator, heartily love Him, live happily with Him, for ever, and that to praise and magnifie Him *g*.

e Gen. 1.
31.
f Gen. 1.
26. 27.
Col. 3. 10.
Eph. 4. 24.

g Eph. 1. 6.
1 Cor. 6.
20.

7. Quest. *Whence then proceedeth this Depravity of the human Nature?*

Ans. From the Fall and Disobedience of our first Parents Adam and Eve *h*: hence is our Nature become so corrupt, that we are all conceived and born in Sin *i*.

h Gen. 3.
6. Rom. 5.
12. 18. 19.
i Ps. 51. 5.
Gen. 5. 3.

8. Quest. *Are we then so corrupt, that we are not at all apt to do well, and are prone to all Vice?*

Ans. Indeed we are *k*: except we be regenerated by the Holy Ghost *l*.

k Gen. 8.
5. Iob. 14.
4. & 15.
14. 16.
l Iohn 3. 5.
and. 15.
4. 5.

4. Lord's Day.

9. Quest. *Doth not God then do an Injury to Man, who in the Law requireth that of him, which he is not able to perform?*

Ans. By no Means *m*. For God made Man such *n* a one, that he might perform it: But Man, by the Instigation *o* of the Devil, and his own Stubbornness, bereaved *p* Himself, and all his Posterity of those divine Graces.

m Ex. 7.
n Eph. 4.
o Colos. 3. 10.
p Gen. 3.
4. 7.
p Rom. 5.
12.

10. Quest. *Doth God leave this Stubbornness & Backsliding of Man unpunished?*

Ans. By no Means; *q* but on the contrary is angry, *r* in a most dreadful Manner, as well for the Sins where in we are born, as for those which we ourselves commit, and in most just Judgment punisheth them with

q Psal. 5. 5.
r Rom. 1.
18. Deut. 28. 15.
Heb. 9. 27.

temporal and everlasting Punishments, as Himself pronounceth: *Curst be he that continueth not in all the Words of the Law to do them* *s*.

11. Quest. *Is not God then also merciful?*

Ans. Yea verily, He is merciful *t*, but so, that He is also just *v*. Wherefore his Justice requireth *w*, that the same which is committed against the most high Majesty of God, should also be recompensed with extream, that is, everlasting *x* Punishments both of Body and Soul.

s Deut. 27.
26. Gal. 3.
10.

t Ex. 34. 6.
v Ex. 20.
5. 2 Cor. 6. 14.
w Pl. 5. 3.
7.

x Gen. 2.
17. Rom. 6. 23.

THE SECOND PART.

Of Man's Deliverance.

5. Lord's Day.

12. Question.

Since then by the just Judgment of God, we are subject both to temporal and eternal Punishments; is there yet any Means or Way remaining, whereby we may be delivered from these Punishments, and be reconciled to God?

Answer.

God will have his Justice satisfied: wherefore it is necessary, that *b* we satisfy either by ourselves, or by another.

a Ex. 20.
5.
b Rom. 8.
3.

13. Quest. *Are we not able to satisfy by ourselves?*

Ans. By no Means *c*, but rather, we do every Day *d* increase our Debt.

c Iob 9. 2.
3. & 15.
14. 15. 16.
d Mat. 6.
12. Ista. 64.
6.

14. Quest. *Is there any Creature in Heaven or in Earth, which is only a Creature, able to satisfy for us?*

Ans. None. For first, God will not *e* punish that Sin in any other Creature, which Man hath committed. And further, neither can that which is nothing but a Creature, sustain the Wrath of God against Sin, and *f* deliver others from it.

e Hebr. 2.
14. 18.
f Ps. 130.
3. and 49.
8. 9.

6. Lord's

6. Lord's Day.

15. Quest. *What manner of Mediator and Deliverer must we seek for?*

Ans. Such a one who is very Man, g and perfectly just, and yet in Power above all Creatures, that is, who at the same Time also is very h God.

16. Quest. *Wherefore is it necessary that he be very Man, and perfectly just too?*

Ans. Because the Justice of God requireth, that the same Nature of Man which hath sinned, should it self i likewise make Recompense for Sin: but he that is himself a Sinner, k cannot make Recompense for others.

17. Quest. *Why must He at the same Time also be very God?*

Ans. That He might by the Power of his Godhead l sustain in his Flesh the Burden of God's Wrath, and might recover m and restore unto us that Righteousness and Life which we had lost.

18. Quest. *But who is that Mediator, who is together both very God, and a true, perfectly just Man?*

Ans. Even our Lord Jesus Christ n, who is made o to us of God Wisdom, Righteousness, Sanctification and Redemption.

19. Quest. *Whence knowest thou this?*

Ans. Out of the Gospel, which God first made known in Paradise p, and afterwards did spread abroad by the Patriarchs q and Prophets: shadowed it r by Sacrifices and other Ceremonies of the Law: and lastly accomplished it s by his only begotten Son.

7. Lord's Day.

20. Quest. *Is then Salvation restored by Christ to all Men, who perished in Adam?*

Ans. Not to all t: but to those only, who by a true Faith are engrafted into Him v, and receive all his Benefits.

21. Quest. *What is true Faith?*

Ans. It is not only a w Know-

ledge, whereby I firmly assent to all things, which God x hath revealed unto us in his Word, but also an assured y Trust or Confidence kindled in my Heart, by the Holy z Ghost, through the Gospel; a whereby I acquiesce in God, being assuredly persuaded, that Remission b of Sin, eternal Righteousness c and Life, is given not to others only, but to me d also, and that freely through e the Merits of Christ alone.

22. Quest. *What are those things which are necessary for a Christian to believe?*

Ans. All things which are promised f us in the Gospel: the Sum whereof is briefly contained in the Creed of the Apostles; or in the Articles of the catholick and undoubted Faith of all Christians.

23. Quest. *Which is that Creed?*

I Believe in God, the Father almighty, Maker of Heaven and Earth.

ii. And in Jesus Christ his only begotten Son our Lord:

iii. Who was conceived by the Holy Ghost: born of the Virgin Mary.

iv. Suffered under Pontius Pilate: was crucified, dead and buried: He descended into Hell.

v. The third Day he rose again from the Dead.

vi. He ascended into Heaven, and sitteth at the right Hand of God the Father Almighty.

vii. From thence shall He come to judge the Quick and the Dead.

viii. I believe in the Holy Ghost.

ix. I believe an Holy catholick Church: the Communion of Saints.

x. The Forgiveness of Sins.

xi. The Resurrection of the Body.

xii. And the Life everlasting, Amen.

8. Lord's Day.

24. Quest. *Into how many Parts is this Creed divided?*

Ans. Into three Parts: The first is of God the Father and our Creation; The second, of God the Son and

x Rom. 2.
18. 19. 20.
y Rom. 4.
16. 20. 21.
Jam. 1. 3.
Eph. 3. 12.
z Ro. 1. 16.
1 Co. 1. 21.
Act. 16. 14.
Mat. 16.
17. Joh. 3. 5.
a Rom.
10. 14. 17.
b Mat. 9. 2.
c Ro. 5. 1.
d Gal. 2.
20.
e Rom. 3.
24. 25. 26.

f Io. 20. 31.
Math. 28.
19. 20.

g 1 Cor.
15. 21.
Rom. 8. 3.
h Rom. 9.
5. Isa. 7.
14.

i Rom. 5.
12. 15.
k 1 Pet. 3.
18. Isa. 53.
11.

l 1 Pet. 3.
18. Act. 2.
24. Isa. 53.
8.
m 1 Joh.
1. 2. Act.
10. 28. 2.
Tin. 1. 10.
Joh. 6.
51.

n Mat. 1.
23. 1 Tim.
3. 16. Luk.
2. 11.
o 1 Cor. 1.
30.

p Gen. 3.
15.
q Gen. 22.
17. 18. and
28. 14.
Rom. 1. 2.
Hebr. 1. 1.
r Joh. 5.
46. Heb.
10. 7. 8.
s Rom. 10.
4. Heb.
13. 8.

t Mat. 1. 21.
Isa. 53. 11.
v Joh. 1.
12. 13.
Rom. 11.
20. Heb.
10. 39.
w 1st 6.
69. Joh.
17. 3. Heb.
11. 3. 6.

g Gen. 1.
1.

h 1 Petr. 1.
18. 19.
i 1 Petr. 1.
21. 22.
k Deut. 6.
4.

our Redemption h: The third, of God the Holy Ghost, and our Sanctification i.

25. Quest. *Since there is but one k only divine Essence, why namest thou these three, the FATHER, the SON, and the HOLY GOST?*

Ans. Because God hath so l revealed Himself in his Word, that these three distinct Persons are that one true and eternal God.

l Gen. 1.
26 Isa. 61.
1. Marc. 3.
16. 17. 2
Cor. 13. 13.
1 Joh. 5. 7.

OF GOD THE FATHER.

9. Lord's Day.

26. Quest. *What believest thou, when thou sayest; I BELIEVE IN GOD THE FATHER ALMIGHTY, MAKER OF HEAVEN AND EARTH?*

Answer.

I Believe the everlasting Father of our Lord Iesus Christ, (who a hath made of nothing Heaven and Earth, with all that are in them, who likewise upholdeth and b governeth the same by his eternal Counsel and Providence) to be my c God and my Father for Christ's Sake: and therefore I do so trust in Him, that I may not doubt, but He will provide all things necessary d both for my Soul and Body. And further whatsoever Evils He sendeth on me, in this troublesome Life, He will e turn them to my Safety, since both He is able to do it, as being f God Almighty; and willing to do it, as being g a bountiful Father.

a Gen. 1. &
2. Pf. 33. 6.

b Pf. 115.
3. Mat. 10.
29. Heb.
1. 3. 1oh.
3. 17.
c Job 1. 12.
Rom. 3.
15. 16.
Galat. 4. 5.
Eph. 1. 5.
1 John 3. 1.
d Pf. 55.
e 2. Matth.
6. 26.
f Rom. 8.
e 8.
f Rom. 10.
12.
g Mat. 6.
e 6. & 7.
9. 12. 11.

10. Lord's Day.

27. Quest. *What is the Providence of God?*

Ans. The Almighty Power of God, every where present, h whereby He doth, as it were with is Hand i uphold and govern Heaven and Earth, with all the Creatures therein: So that those things which grow in the Earth, as likewise Rain k and Drought, Fruit-

h Act. 17.
e 15. 26. 27.
e 28.
i Heb. 1. 3.

k Jer. 3.
7.

fulness l and Barrenness, Meat and Drink, m Health and Sickness, n Riches and Poverty, in a Word, all o things come not rashly, or by Chance, but by his fatherly Counsel and Will.

28. Quest. *What doth this Knowledge of the Creation and Providence of God profit us?*

Ans. That in Adversity p we may be patient, and q thankful in Prosperity, and r have hereafter our chiefest Hope placed in God our most faithful Father; being sure, that there is nothing, which may s withdraw us from his Love, for as much as all Creatures are so in his Power, that without his Will they are not t able, not only to do any thing, but not so much as once to move.

l Act. 14.
17.
m 1ohn. 9.
3.
n Pro. 22.
2. Job. 1.
21.
o Mat. 10.
29. 30.
Eph. 1. 11.

p Rom. 5.
3. Pf. 39.
10.
q Deut. 8.
10. 1 Thel.
5. 18.
r Rom. 5.
4. 5. 6.
s Rom. 8.
38. 39.
t Job 1.
12 and 2.
6. Mar. 3.
31 Isa. 10.
15.

OF GOD THE SON.

11. Lord's Day.

Question 29.

Why is the Son of God called, Iesus, that is, a Saviour?

Answer.

BECAUSE He saveth us from all our a Sins: neither ought any Safety to be sought for from any other, nor b can elsewhere be found.

a Mat. 1.
21.
b Act. 4.
12.

30. Quest. *Do they then believe in the only Saviour Iesus, who seek for Happiness and Safety of the Saints, or of themselves, or elsewhere?*

Ans. No. For although in Word they boast themselves of Him, as their Saviour, yet in Deed they deny the only Saviour c Iesus. For it must needs be that either Iesus is not a perfect Saviour, or that they, who embrace him as their Saviour with a true Faith, possess all things in him, which d are required unto Salvation.

c 1 Cor. 1.
13. 31.
Gal. 5. 4.

d Heb. 12.
2. 1sa. 9. 5.
6. Col. 1.
19. 20.

12. Lord's Day.

31. Quest. *Why is He called, CHRIST, that is, anointed?*

Ans.

c Heb. 1.
9
f Deut.
18. 18.
Act. 3. 22.
Ioh. 1. 18.
and 15.
15 Mat.
11. 27.
5 Pl. 110.
4-Hebr. 7.
21. and
10. 14.
h Rom. 8.
34.
i Pl. 2. 6.
Luke 1.
33.
k Mat. 23.
18. Iob.
10. 21.

m 1 Cor.
6. 15.
n Ioh. 2.
27. Ioc. 2.
28.
o Mat. 10.
32.
p Rom. 12.
1. Apo.
1. 6.
q Ephe. 6.
11. 12.
1 Tim. 1.
18. 19.
r 2 Tim.
2. 12.

a Ioh. 1. 1.
Heb. 1. 2.
b Rom. 8.
15. 16. 17.
Eph. 1. 5.
6.

c 1 Pet. 1.
18. 19.
1 Cor. 6.
20.

Ans. Because He was ordained of the Father, and anointed ^e of the Holy Ghost, the ^f chief Prophet and Teacher: who hath opened unto us the secret Counsel, and all the will of his Father concerning our Redemption: And the High Priest, ^g who with that one only Sacrifice of his Body, hath redeemed us, and doth continually make ^h Intercession with his Father for us. And the eternal ⁱ King, who ruleth us by his Word and Spirit, and defendeth and ^k maintaineth that Salvation, which He hath purchased for us.

32. Quest. *But why art thou called a, CHRISTIAN?*

Ans. Because through Faith I am a ^m Member of *Jesus Christ*, and Partaker ⁿ of his Anointing, that both I may ^o confess his Name, and present myself unto him a lively ^p Sacrifice of Thankfulness. Also may in this Life fight against Sin and ^q Satan, with a free and good Conscience, and afterward enjoy an eternal Kingdom ^r with Christ, over all Creatures.

13. Lord's Day.

33. Quest. *For what Cause is Christ called, The ONLY BEGOTTEN SON OF GOD, when we also are the Sons of God?*

Ans. Because *CHRIST* alone is the eternal and natural Son of the eternal Father, and we ^b are but Sons adopted of the Father, by Grace, for his Sake.

34. Quest. *Wherefore callest thou him, OUR LORD?*

Ans. Because He hath redeemed both our Body and Soul from Sin, not with Gold nor Silver, but with his precious Blood, and hath delivered us from all the Power of the Devil, and hath hereby acquired a Right to claim us as his own Property ^c.

14. Lord's Day.

35. Quest. *What believest thou, when thou sayst, HE WAS CONCEIVED BY*

THE HOLY GHOST, AND BORN OF THE VIRGIN MARY?

Ans. That the Son of God, who is ^d and continueth true and everlasting ^e God, ^f assumed the very Nature of Man, of the Flesh and ^g Blood of the Virgin Mary, by the Operation of the Holy Ghost; ^h that He might also be the true Seed of David, ⁱ like unto his Brethren in all Things, ^k Sin excepted.

36. Quest. *What Profit dost thou enjoy, by Christ's holy Conception and Nativity?*

Ans. That He is our ^l Mediator, and doth cover with his Innocence and perfect Holiness my Sins, in which I was conceived, that they may not come in the Sight of ^m God.

15. Lord's Day.

37. Quest. *What believest thou, when thou sayst, HE SUFFERED?*

Ans. That He, all the Time of his Life, which He liv'd upon Earth, but especially at the End thereof, ⁿ sustained the Wrath of God, both in Body and Soul, against the Sin of all Mankind, that He might by his Passion, as the only ^o propitiatory Sacrifice, deliver our Body and Soul from everlasting Damnation, and purchase unto us the Favour of God, Righteousness, and everlasting Life.

38. Quest. *For what Cause should He suffer under, PILATE, as his Judge?*

Ans. That He being innocent and condemned ^a before a civil Judge, might ^b deliver us from the severe Judgment of God, which remained for all Men.

39. Quest. *But is there not somewhat more in it, that He was fastned to the Cross, than if He had suffered any other Kind of Death?*

Ans. There is certainly more. For by this I am assured, that He took upon Himself the Curse, which did lie on me. For the Death of the Cross was ^c cursed of God.

d Joh. 1. 1.
Col. 1. 15.
Mat. 16.
26.
e Rom. 9.
5. 1 Joh.
5. 20.
f Job. 1.
14. Gal.
4. 4.
g Mat. 1.
18. Luke.
1. 35.
h Pl. 132.
11. Acts
2. 30. &c.
Rom. 1. 3.
i Phil. 2. 7.
k Heb. 4.
15.
l Heb. 2.
16. 17.
m Pl. 32. 1.
1 Cor. 1.
30.
Rom. 8.
34.

n 1 Petr. 2.
24.
Iia. 53. 12.

o 1 Joh.
22.
Rom. 3.
25.

a Luk. 23.
14. Joh.
19. 4. Pl.
69. 4.
b Gal. 3.
13.

c Deut. 21.
23. Gal. 3.
13.

16. Lord's Day.

40. Quest. *Why was it necessary for Christ to humble Himself unto DEATH?*

Ans. Because the Justice and Truth of God could by no other Means be satisfied for our Sins, than by the very DEATH of the Son of God.

41. Quest. *To what End was He BURIED also?*

Ans. That thereby He might demonstrate, that He ^f was really dead.

42. Quest. *But since that Christ died for us, why must we also die?*

Ans. Our Death is not a Satisfaction for our Sins, but the Abolishing of Sin, and our Passage into ^g everlasting Life.

43. Quest. *What other Benefit do we receive by the Sacrifice and Death of Christ?*

Ans. That by the Virtue of his Death, our old Man is crucified, slain, and ^h buried together with Him; that henceforth corrupt Inclinations and carnal Desires may not ⁱ reign in us, but that we may ^k offer ourselves unto Him, a Sacrifice of Thanksgiving.

44. Quest. *Why is there added, HE DESCENDED INTO HELL?*

Ans. That in my greatest Pains and most grievous Temptations, I may support myself with this Comfort; that my Lord Iesus Christ hath delivered ^l me from the Sorrows and Torments of Hell, by the unspeakable Distresses, Torments and Terrors of his Soul, into which He was plunged, both before, and then especially, when He hung on the Cross.

17. Lord's Day.

45. Quest. *What doth the RESURRECTION of Christ profit us?*

Ans. First, by his Resurrection He vanquished Death, that He might ^m make us Partakers of that Righteousness, which He had purchas'd for us by his Death. Again we are now also ⁿ excited by his Power to a new

Life. Lastly, the Resurrection of our Head Christ, is a ^b Pledge unto us of our glorious Resurrection.

18. Lord's Day.

46. Quest. *How understand you that, HE ASCENDED INTO HEAVEN?*

Ans. That Christ (his Disciples looking on) was ^c taken up from Earth into Heaven, and is still ^d there for our Sakes, and will be, untill He come again to judge the Quick and the Dead.

47. Quest. *Is not Christ then with us untill the End of the World, as He hath promised?*

Ans. Christ is true God, and true Man, and so according to his ^e human Nature, He is not now on Earth: but according to his ^f Godhead, Majesty, Grace, and Spirit, He is at no Time absent from us.

48. Quest. *Are not by this Means the two Natures in Christ pulled asunder, if his human Nature be not wheresoever his divine Nature is.*

Ans. Not at all: For since the Divinity is incomprehensible, and every where ^e present, it followeth necessarily, that ^f the same is without the Bounds of the human Nature, which He assumed, and yet is nevertheless in it, and abideth personally united to it.

49. Quest. *What Fruit doth the Ascension of Christ into Heaven bring us?*

Ans. First, that He ^g maketh Intercession with his Father in Heaven for us. Next, that we have our Flesh in Heaven, that we may be confirmed thereby, as by a sure Pledge, that it shall come to pass, that He who is our Head, will ^a lift up us his Members unto Him. Thirdly, that He ^b sendeth us his Spirit in stead of a Pledge between Him and us, by whose Efficacy we seek after, not earthly, but heavenly things, where He Himself is sitting at the right Hand of God ^c.

19. Lord's

d Gen. 2.
17.

e Heb. 2.
9, 10. Phil.
2. 8.

f Act. 13.
29. Joh.
19. 38.
&c.

g Joh. 5.
24. Phil.
1. 23.

h Rom. 6.
6, 7, &c.
Rom. 6.
12.
k Rom.
12. 1.

l 1sa. 53.
10. Mat.
27. 46.

m 1 Cor.
15. 16.

n Rom. 6.
4. Colos.
3. 1. &c.

b 1 Cor.
15. Rom.
8. 11.

c Act. 1. 9.
Marc. 16.
19.
d Hebr. 4.
14. Rom.
8. 34. Eph.
4. 10.

e Act. 3.
21. Mat.
16. 28.
Joh. 16.
28.
f Mat. 28.
20.

g Act. 7.
49. Mat.
24. 30.
f Mat. 28.
20. Joh.
16. 28.
and 17. 11.
Joh. 3. 13.

h Heb. 9.
24. 1 Joh.
2. 2. Rom.
8. 34.

i Joh. 14.
2. Eph. 2.
6.
b Joh. 14.
16. 2 Cor.
1. 22. 2
Cor. 5. 5.

c Col. 3. 1.
Phil. 3. 20.

21. Lord's Day.

54. Quest. *What believest thou concerning the HOLY CATHOLICK CHURCH of Christ?*

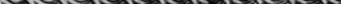
Ans. I believe that the Son of God
f doth from g the Beginning of the
World h to the End, gather, defend
and i preserve unto Himself by His k
Spirit and Word, out of l whole Man-
kind, a Society m chosen to everlast-
ing Life, and agreeing in true Faith.
And that I am a lively n Member of
that Society, and so shall o remain
for ever.

55. Quest. *What mean these Words,*
THE COMMUNION OF SAINTS?

Ans. First, that all and every one who believeth, are in common ^a Partakers of Christ, and all his Graces, as being his Members. And then, that every one ought readily and ^b cheerfully to bestow the Gifts, which they have received, to the common Benefit and Salvation of all.

56. Quest. *What believest thou concerning the, REMISSION OF SINS?*

Anſ. That God, for the Satisfaction made by ^c Christ, hath put out all the ^d Remembrance of my Sins, and also of that Corruption within me, wherewith I must fight all my Life Time. And doth freely bestow on me the Righteousness of Christ, that I ^e may not at any Time come into Judgment.



22. Lord's Day.

22. Lord's Day.

57. Quest. *What Comfort hast thou by the RESURRECTION OF THE FLESH?*

Ans. That not only my Soul, after it shall have departed out of my Body, Body, shall presently be taken ^f up to Christ its Head; but that this my Flesh also, being raised up by the Power of Christ, shall be again united to my Soul, and shall be ^g made like unto the glorious Body of Christ.

58. Quest. *What Comfort takest thou from the Article of EVERLASTING LIFE?*

... ..

Ans. That for as much as I feel al-

6 Ps. 16. 11. already in my Heart the Beginning of everlasting Life, it shall ^b come to pass, that after this Life I shall enjoy full and perfect Bliss, wherein I may magnify God for ever; which
 11 Cor. 2. Blessedness, *neither Eye hath seen,*
 9. *nor Ear hath heard, neither hath any Man in Thought conceived it.*

23. Lord's Day.

59. Quest. *But when thou believest all these things, what Profit redoundeth thence unto thee?*

Ans. That I am righteous in Christ before God, and an Heir of eternal Life ^c.

60. Quest. *How art thou righteous before God?*

Ans. Only ^d by true Faith in Christ Iesus. So that, although my Conscience accuse me, that I have grievously trespassed against all the Commands of God, and have not ^e kept one of them, and further, am as yet ^f prone to all evil: yet notwithstanding (if ^g I embrace these Benefits of Christ with a true Confidence of Mind) the ^h perfect Satisfaction, Righteousness and Holiness of Christ, (without any ⁱ Merit of mine, from the mere ^k Mercy of God) is ^l imputed and ^m given unto me, and that so, as if neither I had committed any Sin, neither any Corruption did inhere in me: yea as if I myself had perfectly ⁿ accomplished that Obedience, which Christ accomplished for me.

61. Quest. *Why affirmest thou, that thou art made righteous by FAITH only?*

Ans. Not that I please God through ^{*} the Worthiness of my Faith: but because only the Satisfaction, Righteousness and Holiness of Christ is my Righteousness before ^o God: and I cannot embrace ^p or apply it unto myself any other Way than by Faith.

24. Lord's Day.

62. Quest. *Why cannot our good*

Works be Righteousness, or some Part of Righteousness before God?

Ans. Because that Righteousness which must stand before the Judgment of God, must be in all Points perfect, and ^q agreeable to the Law of God. But our Works, even the best of them, are imperfect in this Life, and ^r defiled with Sin.

63. Quest. *How is it that our good Works merit nothing, since God promises that He will give a Reward for them, both in this Life, and in the Life to come?*

Ans. That Reward is not given out of Merit, but of ^s Grace.

64. Quest. *But doth not this Doctrine make Men secure and profane?*

Ans. No. For it is impossible that they who are incorporated into Christ through Faith, should not bring forth the Fruits of ^t Thankfulness.

Of the Sacraments.

25. Lord's Day.

65. Quest. *Since then that only Faith maketh us Partakers of Christ and all his Benefits, whence doth this Faith proceed?*

Answer.

FROM the holy Ghost, who ^a kindleth it in our Hearts by the Preaching of the Gospel, and ^b confirmeth it by the Use of the Sacraments.

Quest. *What are the Sacraments?*

Ans. They are holy visible Signs and Seals ordained by God for this End, that He may more fully declare and seal by them the Promise of his Gospel unto us, to wit; that not only unto all Believers in general, but unto each of them in particular, He freely giveth Remission of Sins and ^c Life eternal, upon the Account of that only Sacrifice of Christ which He accomplished upon the Cross.

67. Quest. *Do then both the Word and*

^c Heb. 2.
^d Rom. 1.
^e 17. Joh. 3.
^f 36.
^g Rom. 3.
^h 22. &c.
ⁱ Gal. 2. 16.
^j Eph. 2. 8.
^k 9.
^l Rom. 3.
^m 9. &c.
ⁿ Rom. 7.
^o 23.
^p Rom. 3.
^q 28. Joh. 3.
^r 18.
^s 1 Joh. 2.
^t 2.
^u Rom. 3.
^v 24.
^w Tit. 3. 5.
^x Eph. 2. 8.
^y 9.
^z 1 Joh. 2.
^{aa} 1.
^{ab} Rom. 4.
^{ac} 4. 5. 2.
^{ad} Cor. 5. 19.
^{ae} 2 Cor. 5.
^{af} 21.

^{*} 1 Cor.
 13. 9.
 Eph. 2. 8.
 9.

^o 1 Cor. 1.
 30. 1 Cor.
 2. 2.
 p 1 Joh. 5.
 19.

^q Gal. 3.
^r 10. Deut.
 27. 26.
^s Isa. 64. 6.

^s Luk. 17.
 10.

^t Matth. 7.
 18. John.
 15. 5.

^a Eph. 2. 8.
 and 6. 23.
^b Phil. 1. 29.
^c Mat. 28.
 19. Rom.
 4. 11.

^c Gen. 17.
 11. Rom.
 4. 11.
 Deut. 30.
 6. Levi 6.
 25. Isa. 6.
 6.

and Sacraments tend to that End, to lead our Faith unto the Sacrifice of Christ finished on the Cross, as the only Ground of our Salvation?

Ans. It is even so. For the Holy Ghost teacheth us by the Gospel, and assureth us by the Sacraments, that the whole of our Salvation dependeth upon the holy Sacrifice of Christ, offered for us upon the Cross.

d Rom. 6.
3. Gal. 3.
27.

68. Quest. How many Sacraments hath Christ ordained in the new Covenant?

e 1 Cor.
10. 2, 3, 4.

Ans. Two, holy Baptism, and the holy Supper.

OF BAPTISM.

26. Lord's Day.

69. Quest. How art thou admonished and assured in Baptism that thou art a Partaker of that only Sacrifice of Christ?

Answer.

a Mat. 28.
19. Acts
2. 38.
b Mar. 16.
16. Mar. 3.
11. Rom.
6. 3.

BECAUSE Christ a commanded the outward Washing of Water; adjoining this b Promise therunto, that I am no less assuredly washed by his Blood and Spirit from the Uncleaness of my Soul, that is, from all my Sins, than I am c washed outwardly with Water, whereby all the Filthiness of the Body useth to be purged.

c Marc. 1.
4. Luc. 3.
3.

70. Quest. What is it to be washed with the Blood and Spirit of Christ?

d Heb. 12.
24. 1 Pet.
1. 2. Apoc.
1. 5.

Ans. It is to receive of God Forgiveness of Sins freely for the Blood of Christ, which He d shed for us in his Sacrifice on the Cross. And also to be renewed by the Holy Ghost, and through his Sanctifying of us, to become Members of Christ, that we may more and more die unto Sin, and e live holy and without Blame.

e Joh. 1.
33. Rom.
6. 4. Col.
2. 12.

71. Quest. Where hath Christ promised that He will as certainly wash us with his Blood and Spirit, as we have been washed with the Water of Baptism?

Ans. In the Institution of Baptism; the Words where of are these.

f Go and teach all Nations, baptizing them in the Name of the FATHER, the SON, and the HOLY GHOST. g He that believeth and is baptized shall be saved: but he that believeth not, shall be damned. This Promise is repeated again, where the Scripture calleth Baptism, The h washing of the new Birth, and i Forgiveness of Sins.

f Matt. 28.
19.
g Marc.
16. 16.
h Tit. 3. 5.
i Act. 22.
16.

27. Lord's Day.

72. Quest. Is then the outward Baptism of Water, it self, the washing away of sin?

Ans. It is not. For the k Blood of Iesus Christ alone; and the Holy Ghost cleanseth us from all l Sin.

k Matt. 3.
11. 1 Pet.
3. 21.
l 1 Joh. 1.
7. 1 Cor.
6. 11.

73. Quest. Why then doth the Holy Ghost call Baptism, The Washing of the new Birth, and Cleansing from Sin?

Ans. God speaketh so not without great Cause: to wit, not only to teach us, that as the Filthiness of our Body are purged by Water, so our Sins also are m expiated by the Blood and Spirit of Christ. But much more to assure us by this divine Token and Pledge, that we are no less truly washed from our Sins with the inward Washing, than we are n washed by the outward and visible Water.

m Rev. 1.
5. 1 Cor.
6. 11.

74. Quest. Are Infants to be baptized also?

Ans. By all Means. For since they belong as well unto the o Covenant and Church p of God, as they who are of full Age. And since also unto them is promised q Remission of Sins, by the Blood of Christ and the r Holy Ghost, the Worker of Faith; as well as unto those of full Growth. They are by Baptism (as a Seal of the Covenant) to be engrafted into the Church of God, and to be distinguished s from the Children of Infidels, in like Manner as was done by t Circumcision under the old Covenant, in Place whereof v Baptism succeeded under the new Covenant.

n Marc. 16.
16. Gal. 3.
27.

o Gen. 17.
7. Acts. 2.
39.
p 1 Cor. 7.
14. Joel 2.
16.
q Matt. 19.
14.
r Luc. 1. 14.
15. Pf. 22.
10. Act. 2.
39.
s Act. 10.
47. 1 Cor.
12. 13.
and 7. 14.
t Gen. 17.
14.
v Col. 2.
11. 12. 13.

Of the holy Supper of the Lord.

28. Lord's Day.

75. Quest. *How art thou in the Lord's Supper admonished and assured, that thou art a Partaker of that only Sacrifice of Christ offered on the Cross, and of all his Benefits?*

Answer.

BECAUSE Christ hath commanded me and all the faithful, to eat of this Bread broken, and to drink of the Cup distributed in Remembrance of Him, with these Promises ^w adjoined. First, that his Body was as certainly broken and offered for me on the Cross and his Blood shed for me, as I behold with my Eyes the Bread of the Lord broken unto me, and the Cup communicated to me. And further, that my Soul is no less assuredly fed to everlasting Life with his Body which was crucified for us, and his Blood which was shed for us; than I taste by the Mouth of my Body the Bread and Wine, the Signs of the Body and Blood of our Lord, received from the Hand of the Minister.

76. Quest. *What is it to eat the Body of Christ crucified, and to drink his Blood which was shed?*

Ans. It is not only to embrace by an assured Confidence of Mind, the whole Passion and Death of Christ, and thereby to obtain Forgiveness of Sins, and eternal Life; but also by the Holy Ghost, who dwelleth both in Christ and us, more and more to be united to his sacred Body: so that though He be in ^c Heaven, and we on Earth, yet nevertheless are we Flesh of his Flesh, and Bone of his ^d Bones. And as all the Members of the Body are quickned and govern'd by one Soul so are we also by one and the same Spirit.

77. Quest. *Where hath Christ promised*

that He will as certainly give his Body and Blood so to be eat and drunk, as we eat this Bread broken, and drink this Cup?

Ans. In the Institution of his Supper, the Words whereof are these.

Ans. The Lord Jesus in the same Night in which He was betrayed, took Bread: and when He had given Thanks, He brake it, and said, Take, eat; this is my Body, which is broken for you: this do in Remembrance of me. After the same Manner also He took the Cup, when He had supped, saying, ^g this Cup is the New Testament in my Blood: This do ye, as often as ye drink it, in Remembrance of me. For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till He come.

This Promise is repeated by S. Paul, when he saith ⁱ, The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For we being many, are one Bread and one Body; because we all are Partakers of that one Bread.

29. Lord's Day

78. Quest. *Are then the Bread and Wine, become the very Body and Blood of Christ?*

Ans. Not at all. ^k But as the Water of Baptism is not turned into the Blood of Christ nor is it the Washing away of Sin itself but is a Sign and Pledge of those things; So neither is the Bread of the Lord's Supper the very Body of Christ, although according to the Manner of Sacraments, and that ^m Form of speaking of them which is usual unto the Holy Ghost, the Bread is called the Body of Christ.

79. Quest. *Why then doth Christ call Bread his Body, and the Cup his Blood, or the new Covenant in his Blood? and Paul also calleth Bread and Wine, the Communion of the Body and Blood of Christ.*

Ans.

^w Mat. 26.
26. 27. 28.
Marc. 14.
22. 23. 24.
Luke 22.
19. 20.
1 Cor. 10.
16. 17. &
31. 23. 24.
25.

^a Joh. 6.
35. 40. 47.
48. 50. 51.
53. 54.
^b Joh. 6.
55. 56.
^c Act. 3.
21. and 1.
9. 10. 11.
1 Cor. 11.
26.
^d Eph. 5.
29. 30. 31.
32. 1 Cor.
6. 15. 17.
19. 1 Joh.
3. 24.
^e Joh. 6.
56. 57. 58.
Eph. 4. 15.
26.

^f 1 Cor. 11.
23. Marc.
26. 26.
Matt. 14.
22. Luc.
22. 19.

^g Exo. 24.
^h Heb. 9.
20.
ⁱ Exo. 13.
9. 1 Cor.
11. 26.

^j 1 Cor.
10. 16. 17.

^k 1 Cor.
10. 1. 2. 3.
4. 1 Pet. 3.
21. Joh. 6.
35. 62. 63.

^l 1 Cor. 10.
16. &c.
and 11.
26. &c.
^m Gen.
17. 10. 11.
14. Exo.
12. 26. 27.
33. 48.
Act. 7. 8.
Matt. 26.
26. Marc.
14. 24.

Ans. Christ speaketh so not without great Reason: to wit not only to teach us, that as the Bread and Wine sustain the Life of the Body, so also his crucified Body and shed Blood are indeed the Meat and Drink of our Souls, whereby they are ^a nourished to eternal Life: but much more that by this visible Sign and Pledge He may assure us, that we are as verily Partakers of his Body and Blood, through the Operation of the Holy Ghost; as we do ^b receive by the Mouth of our Body these holy Signs in Remembrance of Him. And further also, that his Sufferings ^c and Obedience are so certainly ours, as though we ourselves had suffered Punishment for our Sins, and had satisfied God.

30. Lord's Day.

80. Quest. *What Difference is there between the Supper of the Lord, and the popish Mass?*

Ans. The Supper of the Lord testifieth to us, that we have perfect Forgiveness of all our Sins ^d for that only Sacrifice of Christ, which He himself once finished on the Cross. Then also, that we by the Holy Ghost are ingrafted ^e into Christ, who now according to his human Nature, is ^f only in Heaven, at the right Hand of his Father, and there will be ^g worshipped by us. But in the Mass it is denied, that the Quick and the Dead have Remission of Sins only for the Passion of Christ; except also Christ be daily offered for them by the Sacrificers. Further also it is taught, that Christ is bodily under the Form of Bread and Wine, and therefore is to be ^h worshipped in them. And so the very Foundation of the Mass is nothing else than an utter ⁱ Denial of that only Sacrifice and Passion of Christ Jesus, and an accursed Idolatry.

81. Quest. *Who are to be permitted to come unto the Table of the Lord?*

Ans. They only who are truly sorrowful ^a, that they have offended

God by their Sins: but who trust that those Sins are pardoned them for Christ's Sake: and what other Infirmitates ^b they have, that those are covered by his Passion and Death. Who also ^c desire more and more to go forward in Faith and Integrity of Life. But Hypocrites, and they who do not truly repent, do eat and ^d drink Damnation to themselves.

82. Quest. *Are they also to be admitted to this Supper, who in Confession and Life declare themselves to be Infidels and ungodly?*

Ans. Not at all. For by that Means the Covenant of God is profaned, and the Wrath of God is ^e stirred up against the whole Assembly. Wherefore the Church by the Command of Christ ^f and his Apostles, using the Keys of the Kingdom of Heaven, ought to hinder their approaching this Supper, till they shall have repented and changed their Manners.

31. Lord's Day.

83. Quest. *What are the ^g Keys of the Kingdom of Heaven?*

Ans. Preaching ^h of the Gospel, and ecclesiastical Discipline ⁱ: by which Heaven is opened to Believers, and is shut against Unbelievers.

84. Quest. *How is the Kingdom of Heaven opened and shut by the Preaching of the Gospel?*

Ans. When by the Command of ^k Christ it is publicly declared to all and every one of the Faithful, that all their Sins are pardoned to them by God, for the Merits of Christ, so often as they ^l embrace the Promise of the Gospel by a lively Faith. But on the contrary is denounced against all Infidels and Hypocrites, that the Wrath of God and eternal ^m Condemnation doth lie on them so long, as they ⁿ go on in their Wickedness. According to which Testimony of the Gospel, God will judge them as well in this Life, as in the Life to come.

B 2

85. Quest.

b 2 Cor.
13. 5.
c Ps. 116.
12. 13. 14.
1 Pet. 2.
11. 12.
d 1 Cor.
10. 20. &c.
and 11. 28.
&c. Tit. 1.
16. Psal.
50. 15. 16.

e 1 Cor.
10. 21. and
11. 30. 31.
Isa. 1. 11.
13. Jer. 7.
21. Psal.
50. 16. 22.
f Matt. 18.

g Mat. 10.
19.
h Joh. 20.
23.
i Mat. 18.
15--18.

k Mat. 28.
19.

l Joh. 3.
18. 36.
Marc. 16.
16.

m 2 Thes.
1. 7. 8. 9.

n Joh. 20.
21. 22. 23.
Matt. 16.
19. Rom.
2. 2. 17.

a Joh. 6.
51. 55. 56.

b 1 Cor.
10. 16. 17.
and 11. 26
27. 28.
Eph. 5. 32.
c Rom. 5.
9. 18. 19.
and 8. 4.

d Heb. 7.
27. & 9.
12. 26.
Matt. 26.
28. Luk.
22. 19. 20.

e 1 Cor. 6.
17. and
12. 13.

f Heb. 1.
3. & 8. 1.
&c.

g Joh. 4.
21. 22. 23.
Col. 3. 1.
Phil. 3. 20.

h Luc. 24.
52. 53.
Act. 7. 55.

i In ca-
none Mis-
se: & de
consecra-
distina. 2.

Concl.
Trid. Sess.
13. 5.

j Isa. 1.
11-14.
Matt. 15.
9. Col. 2.
22. 23.

k Jer. 2. 13.
a Matt. 5.
3. 6. Luc.
7. 37. 38.
and 13. 18.
19.

85. Quest. How is the Kingdom of Heaven opened and shut by ecclesiastical Discipline?

Ans. When according to the Command of Christ, they who in Name are Christians, but in their Doctrine and Life, shew themselves Strangers to Christ, after they have been for sometime admonished in a brotherly way, will not depart from their Errors and Crimes, are made known unto the Church, or unto them that are appointed for that Matter, by the Church. And then, if they are not obedient to their Admonition, they are by the same Men to be forbidden the Use of the Sacraments, whereby they are excluded from the Congregation; and by God Himself, from the Kingdom of Heaven. And again, if they profess, and in Deed discover Amendment of Life, they are to be received as Members of Christ and his Church.

THE THIRD PART.

Of Thankfulness.

32. Lord's Day.

86. Quest. Since we are delivered from all our Sins and Miseries, without any Merit of ours, by the Mercy of God, through Christ: for what Cause are we to do good Works?

Answer.

BEcause, after that Christ hath redeemed us with his Blood, He reneweth us also by his Spirit after his own Image. That we being deeply affected with such great Benefits should testify our Gratitude to God all our Life time; and that He should be magnified by us. And also that every one of us might be assured of his own Faith by its Fruits. And lastly, that by our honest and good Conversation we may win others unto Christ.

87. Quest. Cannot they then be saved who are unthankful, and remain secure in their Sins, and are not converted from their Wickedness unto God?

Ans. By no Means. For, as the Scripture testifieth, neither unchaste Persons, nor Idolaters, nor Adulterers, nor Thieves, nor covetous Men, nor Drunkards, nor Slanderers, nor Robbers, shall obtain the Kingdom of God.

33. Lord's Day.

88. Quest. Of what Parts consisteth the Conversion of Man unto God?

Ans. In the Mortification of the old Man, and the Quickning of the new Man.

89. Quest. What is the Mortification of the old Man?

Ans. To be truly and heartily sorry that thou hast offended God by thy Sins, and more and more to hate and fly from them.

90. Quest. What is the Quickning of the new Man?

Ans. True Joy in God through Christ, and an earnest and ready Desire to order thy Life according to the Will of God, and to do all good Works.

91. Quest. What are good Works?

Ans. Those only which are done by a true Faith, according to the Law of God, and are referred only to his Glory. And not those which are either imagined by us, as seeming to us to be right, or which are delivered and commanded by other Men.

34. Lord's Day.

92. Quest. Which is the Law of God?

Ans. God spake all the few Words saying,

I am the Lord thy God, which hath brought thee out of the Land of Egypt, out of the House of Bondage.

I. Com. Thou shalt have no other Gods before me.

II. Com. Thou shalt not make to thyself

e 1 Cor. 6.
9. 10.
Eph. 5. 5.
1 John 3.4
14. 15.
Gal. 5. 21.

f Rom. 6.
4. 5. 6.
Eph. 4. 20.
23. Colos.
3. 5. 1 Cor.
5. 7.

g Psal. 51.
3. 8. 17.
Luk. 15.
18. Rom.
8. 18. 10. 13
12. 13.

h Rom. 5.
1. 2. & 14.
17. Isa. 57.
15.

i Rom. 6.
10. 11. 1.
Pet. 4. 2.
Gal. 2. 20.

k Rom.
14. 23.
1. 1 Sam.
15. 22.
Eph. 2. 10.
m 1 Cor.
10. 31.

n Deut.
12. 32.
Ezech. 29.
18. Matt.
15. 9.

o Exod.
20. Deut.
5.

thyself any graven Image, nor the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou shalt not bow down to them, nor serve them: for I the Lord thy God am a jealous God, visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me: and shewing Mercy unto thousands of them that love me, and keep my Commandments.

III. Com. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him Guiltless, that taketh his Name in vain.

IV. Com. Remember the Sabbath Day, to keep it holy, six Days shalt thou labour, and do all thy Work, but the seventh Day is the Sabbath of the Lord thy God: in it thou shalt do no Manner of Work, thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-Servant, nor thy Cattel, nor the Stranger that is within thy Gates. For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day, wherefore the Lord blessed the Sabbath Day, and hallowed it.

V. Com. Honour thy Father and thy Mother, that thy Days may be long in the land, which the Lord thy God giveth thee.

VI. Com. Thou shalt not kill.

VII. Com. Thou shalt not commit Adultery.

VIII. Com. Thou shalt not steal.

IX. Com. Thou shalt not bear false Witness against thy Neighbour.

X. Com. Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is thy Neighbour's.

93. Quest. How are these Commands divided?

Ans. Into two a Tables, whereof the b former delivereth in four Commands, how we ought to behave ourselves towards God. The latter in six Commands, what Duties we owe unto our Neighbour.

94. Quest. What doth God require in the first Command?

Ans. That, as dearly as I value the Salvation of my own Soul, so earnestly should I shun, and fly all Idolatry c, Sorcery, d Enchantment, Superstition, e Invocation of Saints, or any other Creatures. But should rightly acknowledge the only and true God, g trust in Him alone, h submit and subject myself unto Him with all i Humility and Patience; k look for all good things from Him alone. And lastly with the entire Affection of my Heart l love, m reverence, and n worship Him. So that I should renounce o and forsake all Creatures rather, than p commit even the least thing that may be against his Will.

95. What is Idolatry?

Ans. It is in Place of that one God, or besides that one and true God, who hath manifested Himself in his Word, to contrive or esteem any other thing, wherein thou should repose thy q Hope.

35. Lord's Day.

96. Quest. What doth the second Command require?

Ans. That we should not a represent God by any Image, or Figure, nor worship b Him in any other Manner than He hath commanded Himself to be worshipped in his Word.

97. Quest. Are no Images or Resemblances to be made at all then?

Ans. God neither should, * nor can be represented by any Means. But as for the Creatures, although it be lawful to express them, yet notwithstanding God forbiddeth their Images to be made or kept, so as thereby to worship or c honor either them, or God by them.

98. Quest. But may not Images be tolerated in Churches, which may serve for Books unto the unknowing Part of the People?

Ans. Not at all. For we should not presume to be wiser than God, who

c 1 Cor. 6.
9, 10. and
10. 7. 14.
d Lev. 19.
41. Deut.
18. 10, 11,
12.
e Matt. 4.
10. Rev.
19. 10.
f Job. 17.
3.
g Jer. 17.
5. 7.
h Heb. 10.
36. Col. 1.
11. Rom.
5. 3, 4.
Phil. 2. 14.
i 1 Pet. 5.
5, 6.
k Pl. 104.
27. Isa. 45.
7. Lam. 1.
17.
l Deut. 6.
5. Matt.
22. 37.
m Deut. 6.
2. Matt.
10. 28.
n Matt. 4.
10.
o Matt. 5.
29, 30.
Act. 5. 29.
Matt. 10.
37.
p Matt. 5.
19. 7.
q 2 Chron.
16. 12.
Phil. 3. 19.
Gal. 4. 8.
Eph. 2. 12.
r Deut. 4.
15. Isa. 40.
18. Rom.
1. 23. &c.
Act. 17.
29.
b 1 Sam.
15. 23.
Deut. 12.
30.
* Deut. 4.
15, 16.
Isa. 46. 5.
Rom. 1.
23.
c Exo. 23.
24. and
34. 13, 14.
Num. 33.
52. Deut.
7. 3.

a Exod.
34. 28, 29.
Deut. 4.
13. & 10.
5, 4.
b Matt. 22.
37, 38, 39.

d 2 Tim. 3. 16. 2
 e 1 Cor. 10. 1. &c.
 Hab. 2. 18. 19.

will have his Church to be taught not by dumb Images, * but by the lively Preaching of his Word.

36. Lord's Day.

99. Quest. *What doth God decree in the third Command?*

f Lev. 24. 11. and 19. 12.
 g Matt. 5. 37. Lam. 5. 12.
 h Isa. 45. 23. 24.
 i Rom. 2. 24. 1 Tim. 6. 1.
 k Matt. 10. 32.
 l 1 Tim. 2. 8.
 m Col. 3. 16. 17.

Ans. That not only by Cursing or Perjury, but also by g rash Swearing we should not use his Name despitefully or irreverently. Neither should by Silence or Connivance be Partakers of those horrible Sins in others. But should never use h the sacred and holy Name of God except with great Devotion and Reverence: that He may be i worshipped by us with a true and steadfast k Confession and l Invocation of his Name, and lastly in all m our Words and Actions whatsoever.

100. Quest. *Is it then such an heinous Sin to take the Name of God in vain by Swearing or Imprecations, that God is also angry with them who do not forbid or prevent it as much as they can?*

n Lev. 5. 1.
 o Lev. 24. 15.

Ans. Surely it is a most n heinous Sin. For neither is there any Sin greater, or more offensive to God, than the Contempt of his sacred Name. Wherefore also He would o have this Crime to be punished with Death.

37. Lord's Day.

101. Quest. *May not a Man Swear religiously by the Name of God?*

* Exo. 22. 11. Neh. 13. 25.
 † Dent. 6. 13. Heb. 6. 16.
 p Gen. 21. 24. 10. 9. 13. 19. 1 Sam. 24. 22. 2 Cor. 1. 23.
 Rom. 1. 9.

Ans. He may: when either the Magistrate demandeth it, or otherwise, when Necessity requireth that by this Means * Faith may be confirmed and Truth established: whereby both the Glory of God may be illustrated, and the Safety of others consulted. For this Kind of Swearing is † founded upon the Word of God, and therefore was justly p used even by the Saints, both in the old and new Testament.

102. Quest. *Is it lawful to swear by Saints or other Creatures?*

Ans. No. For a lawful Oath is an Invocation of God, whereby we desire, that He, as the only Searcher of Hearts, bear witness unto the Truth, and punish the Swearer, if he knowingly q swear falsely. But this Honor r is due to no Creature.

q 2 Cor. 1. 23.
 r Matt. 5. 34. 35.

38. Lord's Day.

103. Quest. *What doth God require in the fourth Command?*

Ans. First, that the Ministry of the Gospel, and the Schools of Learning should s be maintained: and that l, especially on the Sabbath t, frequent studiously divine Assemblies; v hear the Word of God diligently; use the x Sacraments, y join my Prayers with the publik Prayers of the Assembly; and bestow something, according to my Ability; z on the Poor. And further, that all my Life I be free from evil Actions, yielding myself unto the Lord, that He may by his holy Spirit work in me his own Work; and so I may * begin in this Life, that everlasting Sabbath.

s Tit. 1. 5.
 l 1 Tim. 3. 14. 1 Cor. 9. 11. 2. Tim. 1. 2. and 3. 15. 1 Pt. 6. 26. & 40. 9.
 t 10. Act. 2. 42. 46.
 v 1 Cor. 14. 19. 29. 31.
 x 1 Cor. 11. 33.
 y 1 Tim. 2. 1.
 z 1 Cor. 16. 2.
 * Isa. 66. 23.

39. Lord's Day.

104. Quest. *What doth God enjoin in the fifth Command?*

Ans. That we should yield due Honor, Love, and Fidelity to our Parents, and also to all, who bear Rule over us. And should submit a ourselves, to their faithful Commands and Chastisements with such Obedience as becomes us. And further also, that by our Patience we should bear with b their Vices and Manners, ever reflecting upon this, that it is the Will c of God to lead and govern us by their Hand.

a Eph. 6. 1. 2. &c. Col. 3. 18. 20.
 b Eph. 5. 22. Rom. 1. 31.
 c Prov. 23. 22. 1. Pet. 2. 8. c Eph. 6. 4. 9. Col. 3. 19. 21.
 Rom. 13. Matt. 22. 21.

40. Lord's Day.

105. Quest. *What doth God require in the sixth Command?*

Ans. That neither in Thought Words, Gestures, or Deeds, should I either affront,

d Matt. 5. affront, hate, hurt or d kill my
21. 22. Neighbour, either by myself, or by
Gen. 9. 6. another; but e cast away all Desire
Matt. 26. of Revenge. Moreover, that I hurt
52. f not myself, or cast myself knowingly
e Eph. 4. into any Danger. Wherefore also God
26. Rom. hath armed g the Magistrate with the
12. 19. Sword that Murders should not be
Mat. 5. 39. committed.

40. f Rom. 13.
14. Col. 2.
23. 106. Quest. But this Command seemeth
g Gen. 9. to forbid Murder only.

6. Matt. 26. 52. Rom. 13. 4. Ans. But in forbidding Murder,
h Iam. 1. God doth further teach that He hateth
20. Gal. 5. 20. the Root and Cause of Murder, to
i Rom. 1. wit, h Anger, i Envy, Hatred k and
29. Desire of Revenge, and doth l account
k Ioh. 2. them all for Murder.

9. 107. Quest. But is it enough that
l Iohn. 3. we kill no Man in the Manner men-
15. tion'd above?

Ans. It is not enough. For when
m Matt. 22. 39. & God condemneth Anger, Envy, and
7. 12. Hatred, He requireth that we should
n Rom. 12. 10. love m our Neighbour as ourselves,
o Eph. 4. and that we should use n Humanity,
2. Gal. 6. Lenity, Courtesy, o Patience, and p
1. 2. Matt. 5. 5. Rom. Mercy towards Him: and q should
12. 18. divert whatever might be hurtful to
p Exod. 23. 5. him, to the utmost of our Power. In
q Math. 5. a Word, that we should be so disposed
45. in our Minds, as to make no r Scruple
r Rom. 12. to do good, even to our Enemies.

20. 41. Lord's Day.

108. Quest. What is the Meaning of
s Levit. 18. 27. the seventh Command?

1. Iud. 22. 23. Ans. That God holdeth in s Execra-
v I Thef. 4. 3. 4. tion all Uncleanness and Filthiness,
x Heb. 13. and therefore we also must utterly t
4. 1 Cor. 7. hate and detest it, and on the contrary
4. 0. that it becomes us to live temperate-
ly, modestly, and v chastly, whether
we x live in holy Wedlock, or in
single Life.

109. Quest. Doth God forbid nothing
else in this Command, but Adultery,
and such Kinds of Uncleanness?

Ans. Since both our Body and Soul
are the Temples of the Holy Ghost,
God will have us to possess both in
Purity and Holiness. And therefore

He wholly forbiddeth all Deeds,
Gestures, y Speeches Thoughts, z filthy
Lusts, and wharsoever a enticeth a
Man unto these.

42. Lord's Day.

110. Quest. What doth God forbid in
the eight Command?

Ans. Not only those b Thefts, and c
Robberies, which the Magistrate pu-
nisheth: but under the Name of Theft
He comprehendeth whatsoever evil
Crafts, and Tricks, whereby we seek
after other Mens Goods, and endeavour
by Force, or with some shew of Right,
to d convey them over unto ourselves:
of which Sort are false e Weights,
false Elias, unequal f Measures, de-
ceitful Merchandise, counterfeit Coin,
g Usury, or any other Way or Means
of furthering our Estate, which God
hath forbidden. To these we may add
all h Covetousness, and the manifold
Waste and abuse of God's Gifts.

111. Quest. What are those things
which God here commandeth?

Ans. That according to my Power
I help and further the Benefit and
Advantage of my Neighbour: and
that I deal so with him, as I would i
desire to be dealt with myself: That
plying my own Business faithfully and
industriously, I k may be able to re-
lieve the Necessities of others.

43. Lord's Day.

112. Quest. What doth the ninth
Command require?

Ans. That I should not bear false
l Witness against any Man: neither
m falsify any Man's Words, neither
backbite or n reproach any Man, nor
o condemn any Man rashly or unheard;
but most carefully p avoid all Kind of
Lies, and Deceit, as the proper q
Works of the Devil: unless I would
stir up against myself the most grievous
Wrath of God. And that in Judgments
and other Affairs I should follow the
Truth, and freely and constantly
profess

y Eph. 5.
3. 1 Cor. 6.
18.
z Matt. 5.
28.
a Eph. 5.
18. 1 Cor.
15. 33.

b 1 Cor. 6.
10.
c 1 Cor. 5.
10.

d Luc. 3.
14. 1 Thef.
4. 6.
e Prov. 11.
1.
f Eze. 45.
9. 10. 11.
Deut. 25.
19.
g Psal. 15.
5. Luc. 6.
35.
h 1 Cor. 6.
10.

i Matt. 7.
12.

k Prov. 5.
16.

l Prov. 19.
5. 9. and
21. 28.
m Psal. 15.
3.
n Rom. 1.
29.
o Matt. 7.
1. &
Luc. 6.
37.
p Ioh. 1.
44.
q Prov.
12. 22. &c.
13. 5.

11. Cor. 13. profess the Matter, as it is in Deed:
6. Eph. 4. and moreover should, defend and pro-
25. propagate as much as I am able, the
3. 1 Pet. 4. good Name and Reputation of others.
8.

44. Lord's Day.

113. Quest. *What doth the tenth Command forbid?*

Ans. That our Hearts should not at any Time be drawn aside by the least Desire, or Thought, from any Command of God: but that continually and from our Heart we detest all Sin, and on the contrary, delight in all Righteousness.

1 Rom. 7.
7. &c.

114. Quest. *But can they who are converted unto God, perfectly keep these Commands?*

Ans. Not at all. But even the holiest Men as long as they live have only small Beginnings of this Obedience: yet so, that they begin with an earnest and unfeigned Desire and Endeavour, to live, not according to some only, but according to all the Commands of God.

1 Rom. 7.
14.
2 Rom. 7.
22. 15. &c.
1 am. 2. 10.

115. Quest. *Why will God then have his Law to be so exactly and severely preached, since there is no Man in this Life, who is able to keep it?*

Ans. First, that all our Life-Time we may more and more acknowledge the great Propensity of our Nature to Sin; b and so much the more earnestly pray for the Remission of Sins and Righteousness in Christ. Moreover, that we, perpetually doing the last, c and reflecting upon the first, should also implore from the Father, the Grace of his holy Spirit, by which we may, Day by Day, be more and more renewed after the Image of God, until at length, after we are departed out of this Life, we may joyfully attain unto that Perfection, which is proposed unto us.

a 1 Joh. 1.
9. Psal. 32.
5.

b Rom. 7.
24.

c 1 Cor. 9.
24. Phil. 3.
12. 13. 14.

OF PRAYER,

45. Lord's Day.

116. Quest. *Wherefore is Prayer necessary for Christians?*

Answer.

BECAUSE it is the chief Part of that Thankfulness which God requireth of us. And also because God vouchsafeth his Grace and holy Spirit only to those, who with unfeigned Groanings beg them continually of Him, and render Him Thanks for them.

d Psal. 50.
15.

e Matt. 7.
7. 8. Luk.
11. 9. 13.
Matt. 13.
12. Psal.
50. 15.

117. Quest. *What are required in that Prayer, which will please God, and be heard of Him?*

Ans. That we should ask of the only true God, who hath revealed Himself in his Word, all things, which He hath commanded to be asked of Him, with a true Affection of Heart. And through an inward Feeling of our Need and Misery, d should humbly prostrate ourselves in the Presence of the divine Majesty. And e rest ourselves on this sure Foundation, that we, though unworthy, yet for Christ's Sake, are certainly f heard of God, even as He hath g promised us in his Word.

a Joh. 4.
22.

b Rom. 6.
26. 1 Joh.

5. 14.

c Joh. 4.
23. 24. Pf.

145. 18.

d 2 Chron.

20. 12.

e Psal. 2.

11. & 34.

18. 19.

Isa. 66. 2.

f Rom. 10.

14. & 8.

15. 16.

1 am. 1. 6.

&c.

g Joh. 14.

13. Dan.

9. 17. 18.

Matt. 7. 8.

Psal. 143.

1.

h 1 am. 1.

17. Matt.

6. 33.

i Mat. 6. 9.

10. &c.

Luke 11.

2. &c.

Matt. 6.

9. 10. 11.

&c.

118. Quest. *What are those things, which He commandeth us to ask of Him?*

Ans. All h things necessary both for Soul and Body: which our Lord Iesus Christ hath comprehended in that Prayer, which He Himself i hath taught us.

119. Quest. *What Prayer is that?*

Answer.

Our Father, which art in Heaven:

1. Hallowed be thy Name.
2. Thy Kingdom come.
3. Thy Will be done in Earth, as it is in Heaven.
4. Give us this Day our daily Bread.
5. And forgive us our Trespases, as we

we

we forgive them, that trespass against us.

6. And lead us not into Temptation:

But deliver us from Evil.

For thine is the Kingdom, the Power, and the Glory, for ever, and ever. Amen.

46. Lord's Day.

120. Quest. Why doth Christ teach us to address God thus, OUR FATHER?

Ans. That immediately in the very Beginning of Prayer He might excite in us such a Reverence for, and Confidence in God as becomes the Sons of God, which ought to be the Ground and Foundation of our Prayer: to wit, that God is become our Father through Christ, and will much less deny unto us those things, which we ask of Him with a true Faith, than our Parents * will deny unto us earthly good things.

121. Quest. Why is it added, WHICH ART IN HEAVEN?

Ans. Left we should conceive anything low or earthly concerning the heavenly Majesty of God: and also that we ^m should expect from his Almighty Power, whatever things are necessary for Soul and Body.

47. Lord's Day.

122. Quest. Which is the first Petition?

Ans. HALLOWED BE THY NAME. That is, grant us first to know ⁿ Thee aright, and to worship, praise and ^o magnify thy Almightyness, Wisdom, Goodness, Justice, Mercy, and Truth, shining forth in all thy Works. And further also that we may always, order our whole Life, Thoughts, Words, and Works to this End, that thy most holy Name may not be reproached upon our Account, but rather be ^a renowned with Honor and Praises.

48. Lord's Day.

123. Quest. Which is the second Petition?

Ans. THY KINGDOM COME. That is, rule us so by thy Word and Spirit, that we ^b may submit ourselves more and more unto Thee. Preserve and increase thy ^c Church. Destroy the ^d Works of the Devil, and every Power that exalteth it self against thy Majesty. Frustrate all those Counsels, which are taken against thy Word, until at length Thou mayest reign ^e fully and perfectly, when Thou shalt be ^f all in all.

49. Lord's Day.

124. Quest. Which is the third Petition?

Ans. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN. That is, grant that we and all Men renouncing ^g our own Will, may readily and without any Murmuring ^h obey thy Will, which is only holy: and that so every one of us may faithfully and cheerfully ⁱ perform that Duty and Charge which thou hast committed unto us, even as the Angels do in ^k Heaven.

50. Lord's Day.

125. Quest. Which is the fourth Petition?

Ans. GIVE US THIS DAY OUR DAILY BREAD. That is, provide us with all things necessary ^l for this Life, that by them we may acknowledge and confess Thee to be the only Fountain from whence all good things ^m flow; and that all our Care and Industry, and even thine own Gifts would be unhappy and ⁿ hurtful unto us, except thou shouldest bless them. Wherefore, grant, that withdrawing our Trust from all Creatures, we ^o place it in Thee alone.

51. Lord's Day.

126. Quest. Which is the fifth Petition?

Mat. 6. 12.

Ans. FORGIVE US OUR TRESPASSES. AS WE FORGIVE THEM THAT TRESPASS AGAINST US. That is, for the

o Pf. 51. 1.
r Ioh. 2. 1.
o.

Sake of the Blood of Christ do not impute o unto us most miserable Sinners, all our Offences, neither that Corruption, which still cleaveth unto us: even as we also feel this Testimony of thy Grace in our Hearts, that we are firmly resolved to p forgive from the Heart all those, who have offended us.

p Mat. 6.
14. 15.

52. Lord's Day.

127. Quest. Which is the sixth Petition?

Mat. 6. 13.

Ans. LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. That is, because we ourselves are so feeble and weak by Nature, that we q cannot stand so much as one Moment but our most deadly Enemies, r Satan, the World,

q Ioh. 15.
5. Pf. 103.
34.
r 1 Pet. 5.
8. Eph. 6.
12.
s Iohn. 15.
29.

and our own c Flesh, do constantly assault us. Uphold thou us, and establish us by the Might of thy Spirit, that we may not yield in this spiritual Combat. v, but may so long strenuously resist them, until at length we x obtain a complete Victory.

c Rom. 7.
23. Gal. 5.
17.
v Mat. 26.
41. Marc.
13. 33.
x 1 Thef.
3. 13. &
5. 23.

128. Quest. How concludest thou thy Prayer?

Ans. FOR THINE IS THE KINGDOM, THE POWER, AND THE GLORY, FOR EVER. That is, we ask all these things of Thee, because, since Thou art both our King, and Almighty, Thou art both willing and able to y give them all unto us. And these things we therefore ask, that out of them, all Glory may z redound, not unto us, but unto thy holy Name.

Mat. 6. 13

129. Quest. What meaneth this particle AMEN.

Ans. AMEN signifies, let it be done, or let it be truly accomplished. For my Prayer is much more certainly heard of God, than I feel in my Heart, that I unfeignedly * desire the same.

y Rom.
20. 12.
1 Pet. 2. 9.
z Ioh. 14.
13. Pfal.
115. 1.
Ier. 33. 2.
9.

* 2 Cor. 1.
20.
2 Tim. 2.
13.

F I N I S.



CONFESION
The
C O N F E S S I O N
Of
F A I T H,
Of

The Reformed CHURCHES in the
NETHERLANDS.

With

The FORMS which they use

In

The Administration of the Sacraments.

The Exercise of Ecclesiastical Discipline.

*The Confirmation of Ecclesiastical Officers,
Ministres, Elders and Deacons.*

The Celebration of Marriage before the Church.

CONFESSIO

ET ALI

THE REFORMED CHURCHES IN THE
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THE FORMS WHICH THEY USE

IN

THE ADMINISTRATION OF THE SACRAMENTS.

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MINISTERS, ELDER, AND DEACONS.

THE CELEBRATION OF MARRIAGE BEFORE THE CHURCH.

The

C O N F E S S I O N

of

F A I T H,

*Revised in the National Synod last held at Dort, in the Year of our
Lord 1618. and 1619.*

The I. Article.

WE all believe with the Heart and confess with the Mouth, that there is one only and simple spiritual Being, which we call God: **EVERLASTING, INCOMPREHENSIBLE, INVISIBLE, UNCHANGEABLE, INFINITE, ALMIGHTY, PERFECTLY WISE, JUST, AND GOOD, AND THE SUPER-ABOUNDING FOUNTAIN OF ALL GOOD.**

II.

We know Him by two Means. First by the Creation, Preservation, and Government of the whole World; since it is before our Eyes as a most beautiful Book, in which all the Creatures, both great and small, are as so many Characters, leading us unto the Contemplation of the *invisible things of God*, viz. his *eternal Power and Godhead*, as the Apostle Paul saith, Rom. 1. 20. All which things are sufficient to convince Mankind, and to leave them without excuse. Secondly He makes Himself known unto us much more plainly and fully by his *holy and divine Word*, to wit, as far as it is necessary in this Life for his Glory and our Salvation.

III.

We confess that this Word of God was not sent nor delivered by the Will of Man, but *holy Men of God spoke as they were moved by the Holy Ghost*, as the Apostle Peter tell us. But God afterwards, from a special Care which He takes for us and our Salvation, comman-

ded his Servants, the Prophets, and Apostles, to commit these his Oracles to Writing. And He Himself wrote with his own Finger, the two Tables of the Law. Therefore we call such Writings, *holy and divine Scriptures*.

IV.

We comprehend the Holy Scriptures in the two Volumes of the old and new Testament, which are canonical Books, without all Contradiction. These are summed up in the Church of God after this Manner. The Books of the Old Testament are the five Books of Moses, viz. *Genesis, Exodus, Leviticus, Numbers, Deuteronomy*; the Book of *Joshua, Judges, Ruth, two Books of Samuel, and two Books of the Kings, two Books of the Chronicles*; the first Book of *Ezra, Nehemiah, Esther, Job, the Psalms of David, the three Books of Solomon*, viz. *the Proverbs, Ecclesiastes, and the Song of Songs*; the four greater Prophets, viz. *Isaiah, Jeremiah, Ezekiel and Daniel*; and the other twelve lesser Prophets, viz. *Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nabum, Habbakuk, Zephaniah, Haggai, Zechariah, Malachi*. Those of the New Testament are the four Evangelists, viz. *Matthew, Mark, Luke, John*; the *Acts of the Apostles*, the fourteen Epistles of the Apostle Paul, viz. *to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, two to the Thessalonians, two to Timothy, to Titus, to Philemon, to the Hebrews*; the seven Epistles of the other Apostles, viz. *the Epistle of James; the two Epistles of Peter, the three Epistles*

Epistles of John, the Epistle of Jude, and the Revelation of the Apostle John.

V.

All these Books and these only, we receive as holy and canonical, for the regulating, grounding, and confirming, of our Faith believing without any doubt all these Things which are contained in them, not so much because the Church doth receive and approve them for such; but more especially because the Holy Ghost bears Witness in our Hearts that they are come from God; since they carry the Evidence of it along with them: for the very blind are able to perceive the fulfilling of those Matters, that are fore-told in them.

VI.

Whe distinguish those holy Books from the Apocryphal, viz. *The third and fourth Book of Ezdras, the Books of Tobie and Judith, the Books of Wisdom, Jesus Syrach, Baruch, the Appendix to the Book of Esther, the Prayer of the three young Men in the Furnace, the History of Susanna, that of the Image of Bell and the Dragon, the Prayer of Manasse, and likewise the two Books of the Maccabees.* All which the Church may read, and take Instruction out of them, in as much as they do agree with the Canonical Books. But they have by no Means such a Power and Efficacy, as to confirm by any of their Testimonies, any Point of Faith or christian Religion; much less, to detract from the Authority of those other holy Books.

VII.

We believe that these holy Scriptures do fully contain the Will of God, and that every thing, which a Man ought to believe unto Salvation, is sufficiently taught in the same. For since the whole Manner of divine Worship which God requires of us, is writ down in them at large, it is unlawful, for any one though an Apostle, to teach otherwise than we are taught by the holy Scriptures; nay though it was an Angel from Heaven, as S. Paul saith. For since it is forbidden to add unto, or take away any thing from the Word of God, it doth thereby evidently appear that the Doctrine of it is very

perfect, and compleat in all Respects. Neither ought we to compare the Writings of any Men, tho never so holy, unto those divine Scriptures; nor ought we to compare Custom or the great Multitude, or Antiquity, or Succession of Times or Persons, or Councils, Decrees or Statutes, with the Truth of God, for the Truth is above all. For all Men are naturally Liars, and more vain than Vanity itself. Therefore we reject with our very Heart, every thing which doth not agree with this infallible Rule, as the Apostles have taught us, saying. *Try the Spirits whether they are of God.* And, *If there come any unto you, and bring not this Doctrine, receive him not into your House.*

VIII.

According to this Truth and this Word of God, we believe in one only God, who is one single Essence, in which there are three Persons really, truly, and eternally distinguished, according to their incommunicable Properties, viz. *The FATHER, and the SON, and the HOLY GHOST.* The FATHER is the Cause, the Original, and the Beginning of all Things, both visible and invisible. The SON is the Word, the Wisdom, and the Image of the Father. The HOLY GHOST is the eternal Strength and Power proceeding from the Father and the Son. Nevertheless God is not, by this Distinction, divided into three, since the holy Scriptures teach us: That the FATHER, the SON, and the HOLY GHOST, each of them hath his Substance, distinguished by their Properties; but in such Manner, that these three Persons are but one only God. Hence then it is plain, that the Father is not the Son, and that the Son is not the Father, and that the Holy Ghost is neither the Father, nor the Son. In the mean Time these Persons thus distinguished, are not divided nor confused among themselves, nor mixed together. For the Father has not assumed the Flesh, neither hath the Holy Ghost done it; but only the Son. The Father hath never been without his Son, or without his Holy Ghost; for they are all three coeternal, and coessential. There is no first nor last here; since they are all three ONE, as in Truth, and Power, so in Goodness, and Mercy.

IX.

IX.

All this we know as well from the Testimonies of the *holy* Scriptures, as from their Operations, and chiefly by those which we feel in ourselves. The Testimonies of the *holy* Scriptures, that teach us to believe this *holy* Trinity, are held forth in many Places of the Old Testament; which it is not so needful to sum up, as judiciously to chuse them out, and distinguish them. In Genes. 1: 26. God saith, *Let us make Man in our Image, after our Likeness, &c.* and vs. 27. *So God created Man in his own Image, Male and Female created He them.* And Gen. 3: 22. *Behold the Man is become as one of us.* From this saying viz. *Let us make Man in our Image* it appears, that there is more than one Person in the Godhead; and he Points at the Unity, when he saith, *God created.* It is very true indeed, he doth not say in these Places, how many Persons there are; but that which seems somewhat obscure unto us in the Old Testament, is very plain in the New: for when our Lord was baptized in Jordan, the Voice of the Father was heard, saying, *This is my beloved Son*; the Son was seen in the Water, and the Holy Ghost appeared in the Shape of a Dove. Likewise in the Baptism of all Believers this Form is instituted by Christ. *Baptize all Nations in the Name of the Father, and of the Son, and of the Holy Ghost.* In the Gospel of St. Luke the Angel Gabriel speaks to Mary, the Mother of the Lord, after this Manner; *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the Son of God.* In another Place it is said. *The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost be with you.* And there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these three are ONE. In all these Places we are fully taught that there are three Persons in one Divine Essence; and tho' this Doctrine far surpasses the Understanding of Man, nevertheless we now believe it from the Word of God; but we expect a more perfect Knowledge and Enjoyment of it in Heaven. Furthermore we must consider the particular Offices and Operations of these three Persons, towards us. The Father is called our Creator by his Power; the

Son is our Saviour and Redeemer, by his Blood; the Holy Ghost is our Sanctifier by his Dwelling in our Hearts. This Doctrine of the *holy* Trinity hath always been maintained and preserved by the true Church, ever since the Times of the Apostles, to this very Day, against the Jews, Mahometans, and some false Christians and Hereticks, as Marcion, Manes, Praxeas, Sabellius, Samosatenus, Arrius and some others who have justly been condemned by the orthodox Fathers. Therefore in this Point we do willingly receive the three Creeds, viz. that of the Apostles, of Nice, and of Athanasius; and also that which (conformable thereunto) is agreed upon by the ancient Fathers.

X.

We believe that Jesus Christ according to his divine Nature is the only begotten Son of God, born from Eternity; not made, nor created (for then He should be a Creature) but consubstantial with the Father, also coeternal, the *express Image of his Father's Person, and the Brightness of his Glory*, equal with him in all things. Who is the Son of God not only from the Time that He hath assumed our Nature, but from all Eternity, as these Testimonies teach us, when compared together; Moses saith *that God hath created the World*; and St. John saith, *that all things are created by that Word which he likewise calls GOD*; the Apostle saith, *that God has made the Times by his Son, also that God created all things through Jesus Christ*; then consequently he that is called GOD, the WORD, the SON, and JESUS CHRIST, must necessarily have then existed, when all things were created by him. And therefore saith the Prophet Micah, *His Goings forth have been from of Old, from Everlasting*; and the Apostle says, *That He hath neither Beginning of Days, nor End of Life.* He therefore is that true, eternal and omnipotent God, whom we invoke, worship and serve.

XI.

We believe and confess also that the Holy Ghost proceeds from the Father and the Son from Eternity; and therefore is not made, nor created, nor born, but only proceeding from both; who is in Order the third Person of

of the Trinity; coessential, and equal in Majesty and Glory with the Father and the Son: and therefore is true and eternal God, as the holy Scriptures do teach us.

XII.

We believe that the Father by the *Word*, that is, by his Son hath created of Nothing, the Heaven, the Earth, and all Creatures, which it seemed good unto Him, giving unto every Creature its Being, Shape and Form, and several Offices to serve its Creator. That He doth also uphold and govern them at all Times by his eternal Providence and infinite Power, for the Service of Mankind; that so Man may serve his God. He hath also created the Angels good, to be his Messengers, and Ministers unto his elect; some of which are fallen from that Excellency, in which God created them, into everlasting Destruction; and others have remained steadfast, by the Grace of God, and continued in their primitive State. But the Devils and evil Spirits are so far corrupted, that they are become Enemies unto God and every good thing: who like Robbers, do employ all their Powers to ensnare the Church and every Member thereof, that by their wicked Stratagems they might ruin and destroy all. And so they are adjudged by their own Maliciousness unto eternal Condemnation, daily expecting their horrible Torments. Therefore we abhor the Error of the Sadducees, who deny the Existence of Spirits and Angels; as also the Error of the Manichees, who affirm that the Original of Devils is of themselves, and that they are evil from their own Nature, without having corrupted themselves.

XIII.

We believe that the same good God, after having created all things, hath not dismissed them, nor given them up to Chance or Fortune; but governs and rules them according to his holy Will, so that Nothing should fall out in this World without his Direction; nevertheless God is neither the Author of Sin, nor guilty of any that is committed. For so great and incomprehensible are his Power and Goodness, that He orders and executes his own Work in the most excellent and just Manner, even then

when Devils and wicked Men do act unjustly. And as to his acting of any thing which surpasses the Understanding of Men; we will not be too nice in Searching any further, than our Capacity will admit: but rather with all due Respect and Veneration we humbly adore the righteous Judgements of God, which are hid from us; contenting ourselves that we are Disciples of Christ, only to learn those things, which He discovers to us in his Word, without passing beyond those Limits. This Doctrine affords us unspeakable Consolation; since we are taught thereby, that nothing can befall us by Chance, or without the Direction of our most bountiful and heavenly Father, who watches over us with a paternal care, keeping all Creatures so under his Power, that not a Hair of our Head (for they are all numbred) nor a Sparrow, can fall upon the Ground, without the Will of our Father. In whom we do entirely trust, being persuaded that He holds the Devils, and all our other Enemies fast, as it were in Chains, so that without his Will and Permission they have no Power to hurt us. And thus we reject that detestable Error of the Epicureans; who say, that God doth not trouble Himself with any thing, but permits all to be acted by Chance.

XIV.

We believe that God created Man out of the Dust of the Earth, and that He made and formed him after his own Image and Likeness, good, righteous and holy, being able to make his Will agree in all things with the Will of God. But being stated in Honour he himself did not understand it, neither knew he his Excellency; but subjected himself wilfully unto Sin, and consequently unto Death and the Curse, giving Ear unto the Words of the Devil. For he transgressed the Command of Life, which he had received, and by Sin separated himself from God, who was his true Life, having corrupted his whole Nature: whereby he hath exposed himself to corporal and Spiritual Death. Being thus become wicked, perverted, and corrupted in all his Ways, he has lost all these excellent Gifts, which he had received from God; having nothing left him, but some small Remnants thereof, which however are sufficient to leave Man without Excuse:

cuse: for all the Light which is in us, is changed into Darknes; as the Scriptures do teach us, saying *The Light shineth in Darknes, and the Darknes comprehended it not.* Where St. John calls Men *Darknes*. Therefore we reject whatever is taught, contrary to this, concerning the Free-Will of Men, since Man is but a Slave to Sin, and has Nothing of himself but what is given him from Heaven. For who may presume to boast of any good which he is able to do of himself; since Christ saith *No man can come unto me, except the Father, who has sent me, draws him.* Who can glory in his own Will, who understands *that to be carnally minded is Enmity against God?* Who can speak of his Knowledge, since the natural Man receiveth not the things of the Spirit of God? In a Word, who may venture to alledge so much as one Thought, since he knows, *that we are not able out of ourselves to think any thing, as from ourselves, but that our Ability is from God.* And therefore what the Apostle saith ought justly to remain sure and firm; *That God worketh in us both to Will and to do, of his good Pleasure:* for there is no Understanding nor Will in Man conformable unto the divine Will and Understanding but what Christ has wrought in them; which He teacheth us, when He saith, *Without me ye can do Nothing.*

XV.

We believe that through the Disobedience of Adam original Sin has spread it self over all Mankind: which is a Corruption of the whole Nature, and an hereditary Disease wherewith Infants themselves are infected even in their Mothers Womb, and which produceth in Man all Sorts of Sin, being in him as a Root thereof; and is therefore so vile and execrable in the Sight of God, that it is sufficient to condemn all Mankind; neither is it quite abolished or destroyed by Baptism: since Sin doth always issue forth from this woeful Source as Water from a Fountain: yet it is not imputed to the Children of God unto Condemnation, but by his Grace and Mercy it is forgiven them: not however, that they should rest securely in Sin; but rather that Believers should often groan under the Sense of this Corruption, desiring to be delivered from this Body of Death. And therefore we reject the Doctrine of the

Pelagians, who assert that this Sin proceeds only from Imitation.

XVI.

We believe that after the whole Posterity of Adam was thus fallen into Perdition and Ruin by the Sin of the first Man, God hath shewed Himself such as He is, viz. Merciful and Just: Merciful, without all Doubt, since He delivereth and preserveth all those from this Perdition, whom He hath elected in his eternal and unchangeable Council, from his own undeserved Goodness in Christ Jesus our Lord; and that without any Regard unto their Works. Just also, by his leaving others in the Fall ad Destruction, whereinto they have cast themselves.

XVII.

We believe that our most gracious God by his admirable Wisdom and Goodness, seeing that Man had cast himself into a corporal and spiritual Death, and so was become a most miserable Creature, hath even sought for him and comforted him when he fled away from him with Trembling; promising him to give his Son, who should be born of a Woman, who should bruise the Head of the Serpent, and thereby restore him to Happiness.

XVIII.

We confess therefore that God hath fulfilled the Promises which He made unto the Fathers by the Mouth of his holy Prophets, in Sending his own only begotten and eternal Son into the World in due Time, who took upon him the Form of a Servant, and became like unto Man, having really assumed the true human Nature, with all its Infirmities, Sin only excepted; being conceived in the Womb of the blessed Virgin Mary, by the Virtue of the Holy Ghost without the Means of Man. And He hath not only taken upon Him the human Nature, as to the Body, but also a real human Soul, that so He might be a real Man. For since that both the Soul and the Body were lost, it was needful that He should take them both upon Him, that so they might both be saved. Therefore in Opposition to the Heresy of the Anabaptists, who deny that

D

Christ

Christ took human Flesh from his Mother, we confess, that Christ is become Partaker of the Flesh and Blood of Children; that He is a Fruit of the Loins of David after the Flesh; proceeded from the Seed of David after the Flesh; the Fruit of the Virgin Mary's Womb; made of a Woman, a Branch of David, a Shoot from the Root of Jesse, descended from the Tribe of Judah; proceeded from the Jews after the Flesh, of the Seed of Abraham, since He took upon Him the Seed of Abraham, *and is become like unto his Brethren in all things, Sin excepted*; so that by this Means, of a Truth He is our Immanuel, *that is, God with us.*

XIX.

We believe that the Person of the Son, through this Conception, is united and joined inseparably with the human Nature; so that there are not two Sons of God, nor two Persons; but two Natures united in one single Person, whereof each retains its own distinct Properties. For as the divine Nature hath always been uncreated, without Beginning of Days or End of Life, filling Heaven and Earth; so also the human Nature did not lose its Properties, but remained a Creature, having Beginning of Days, and a finite Nature, retaining all that which belongs to a true Body. And although He conferred Immortality upon it, by his Resurrection, yet He hath not changed the Reality of his human Nature: because our Salvation and Resurrection also depends upon the Reality of his Body. Moreover these two Natures are united so close in one Person, that they have not been separated even by his Death. Therefore that which at his Dying He committed into the Hands of His Father, was a real human Spirit, Departing from his Body: nevertheless the divine Nature was always united with the human, even when He laid in the Grave: And the Godhead did not cease in Him, (any more than it did when He was a little Child,) tho it did not appear so manifestly for a while. Therefore we confess Him to be real God and real Man; *real God*, to overcome Death, by his Power; and *real Man*, that by the Infirmary of his Flesh He might be in a Condition to die for us.

XX.

We believe that God, who is perfectly merciful and just, hath sent his Son to take upon Him that Nature, in which the Disobedience was committed: that so in it He might give Satisfaction for, and suffer the Punishments of Sin by his bitter Passion and Death. Thus God hath exercised his Justice against his Son, when He laid our Sins upon Him; and hath poured forth his Goodness and Mercy upon us, who were guilty and worthy of Condemnation; in giving his son up unto Death for us, through a perfect Love; and raising Him up from the dead for our Justification, that so by Him we might obtain Immortality, and Life eternal.

XXI.

We believe Jesus Christ to be by Oath ordained an eternal High Priest after the Order of Melchisedec, who hath presented Himself to the Father in our Name, in order to pacify the divine Wrath by his complete Satisfaction, offering Himself upon the Tree of the Cross, and pouring forth his own most precious Blood to purge away our Sins, as the Prophets had foretold. For it is written, *He was wounded for our Transgressions, He was bruised for our Iniquities: the Chastisement of our Peace was upon Him, and with his Stripes we are healed: He was brought as a Lamb to the Slaughter: and He was numbred with the Transgressors.* That He was condemned as a Malefactor by Pontius Pilate, although he had formerly pronounced Him innocent. *Thus He restored that which He took not away, and suffered, though just, for the unjust, both in Body and Soul, feeling the horrible Punishment which our Sins deserved, insomuch that his Sweat became like unto Drops of Blood falling upon the Ground.* And at length he cried out, *My God, my God, why hast thou forsaken Me?* Suffering all this for the Remission of our Sins. Therefore we justly say with the Apostle Paul, *That we determine to know Nothing, but Jesus Christ, and Him crucified; yea we count all things but loss and Dung, for the Excellency of the Knowledge of our Lord Jesus Christ: in whose Wounds we find all Manner of Consolation; and we have no Need to seek or in-*

vent any other Means, to be reconciled unto God, but this one Sacrifice once offered up, through which Believers are made perfect for ever. This also is the Cause why He was called by the Angel of God, *JESUS*, that is *SAVIOUR*, because He should save his People from their Sins.

XXII.

We believe, That for the Attaining to the true Knowledge of this Mystery, the Holy Ghost kindles in our Hearts a true Faith by which we embrace Jesus Christ with all his Merits, and appropriate Him to ourselves, seeking Nothing besides Him. For it must needs follow, that either every thing, which is required to our Salvation, is not in Christ Jesus; or if all things are in Him, then he, who enjoys Christ by faith, must have his Salvation entire. Now to say that Christ is not sufficient, but that there wants something besides Him, would be too gross a Blasphemy against God; for hence it would follow, that Christ was but half a Saviour. Therefore we have just Cause to say with St. Paul, *that we are justified only by Faith, or by Faith without Works*. Yet, to speak more properly, we do not mean Faith to be that, by which we are justified, for it is but an Instrument, by which we embrace Christ, our Righteousness. But Jesus Christ imputing to us all his Merits, and so many holy Works as he has done for us and in our Room is our Righteousness, and Faith is an Instrument by which we are made Partakers of all his Blessings; which when they are become ours, are more than sufficient to absolve us from our Sins.

XXIII.

We believe that our Happiness consists in the Remission of our Sins, for Jesus Christs' Sake; and that our Righteousness before God is contained therein; as David and Paul do teach us, declaring this to be the Happiness of Man, that God imputes to him Righteousness without Works; and the same Apostle saith that we are justified freely, or through Grace, by the Redemption which is in Christ Jesus. And therefore we do always build upon this firm Foundation; giving all Glory unto God, and

humbly acknowledging ourselves to be such, as really we are: without presuming any thing of ourselves, or upon our own Merits, but only relying on the Obedience of Christ crucified; and acquiesce therein, which Obedience is ours, if we believe in Him; this being sufficient to cover all our Iniquities, to give us Boldness, and to free the Conscience from Terror, Astonishment and Fear in our Approaches unto God; without doing like our first Father Adam, who trembling attempted to cover himself with Fig-Leaves. And truly if we were to appear before God, relying upon ourselves, or any other Creature, though never so little, alas! we would be immediately devoured. And therefore every one ought to pray with David: *Lord do not enter into Judgment with thy Servant; for in thy Sight, no Flesh living can be Justified.*

XXIV.

We believe, that this true Faith being wrought in Man, by the Hearing of the Word of God, and the Operation of the Holy Ghost, doth regenerate and change him into a new Man, by which he is quickened to live a new Life, and is made free from the Bondage of Sin. This justifying Faith therefore is so far from making Man grow sloathful in an honest and holy Life; that on the contrary without it they will never do any thing out of Love unto God, but only out of Love unto themselves, or from Fear of Condemnation. It is therefore impossible that this holy Faith should be unfruitful in Man; for we do not speak of a vain Belief, but of such an one which in the Scriptures is called a *Faith that worketh by Love*, and stirreth Man up to the exercise of those Works, which God hath commanded in his Word. Which Works, if they proceed from the good Root of Faith, are good and acceptable unto God; because they are all sanctified by his Grace; in the mean while they are of no Account towards our Justification. For it is by Faith in Christ that we are justified, even before we do any good Works; otherwise they could not be good, no more than the Fruit of a Tree can be good, before the Tree itself is good. Thus we do good Works, but not that we may merit by them, (for what can we merit?) Nay we are beholding unto

God for those good Works which we do, and not He unto us; since it is He that worketh in us both to will and to do, according to his own good Pleasure. Let us therefore take of this Saying which is left upon Record: *When ye shall have done all these Things, which are commanded you, say, we are unprofitable Servants: we have done that which was our Duty to do.* Yet we do not deny that God rewards good Works, but it is through his Grace, that He crowns his Gifts. Moreover though we do good Works, yet we do not build upon them as the Ground of our Salvation: for we can do Nothing which is not defiled by our Fesh, and consequently worthy of Punishment; and though we could perform were it but one perfect Action, yet the Remembrance of one Sin is sufficient, to make God reject it. And therefore we should always be doubtful and floating to and fro, without any Certainty, and our poor Consciences be vexed continually, if they did not rely on the Merits of the Sufferings and Death of our Saviour alone.

XXV.

We believe that the Ceremonies and Figures of the Law ceased at the Coming of Christ, and that all Shadows are finished: wherefore the Use and Practice of them ought to be abrogated among Christians: yet the Truth and Substance of the same remains with us in Christ Jesus, in whom they are fulfilled, in the mean while we still make Use of the Testimonies of the Law and the Prophets, to confirm us in the Gospel, that we may order our Life and Conversation in all Honesty, to the Glory of God, according to his Will.

XXVI.

We believe that we have no Access unto God, but by the only Mediator and Advocate Jesus Christ the righteous: who for this Cause is become Man, having united together the divine and human Natures, that so we might have access unto the divine Majesty: for otherwise our Access was barred up. But this Mediator, whom the Father hath appointed, between Him and us, should not deter us by his Majesty; nor cause us to seek for another according to our Fancy. For there is none in

Heaven nor in Earth among the Creatures, who loveth us more entirely than Jesus Christ; who, tho He was in the Form of God, yet made Himself of no Reputation, and took upon Him the Form of a Man and a Servant, for our Sakes, and is made like unto his Brethren in all things. Now if we were to seek for another Mediator, that might be favourable unto us, pray, whom could we find that would love us more, than He who laid down his Life for us, even whilst we were his Enemies? And if we look for one who excels in Power and Majesty; who is more conspicuous in these than He who sits at the right Hand of his Father, having all Power in Heaven and Earth? And whom will God sooner hear than his own, only, and well beloved Son? It was therefore only a Mistrusting of this which introduced the Practice of Dishonouring the Saints instead of Honouring them, doing that which they never have done nor required, but constantly and according to their Duty rejected, as appears from their Writings. And it ought not to be objected here that we are not worthy; for it is not intended that we should offer up our Prayers on the Account of our Worthiness, but only because of the Excellency and Worthiness of our Lord Jesus Christ, whose Righteousness is become ours by Faith. The Apostle therefore, to take away from us this foolish Fear, or rather Mistrust, tell us, that Jesus Christ is made like unto his Brethren in all things; that He might be a Merciful and faithful High Priest, to make Reconciliation for the Sins of the People. For in that He himself hath suffered, being tempted, He is able to succour them that are tempted. And to give us more Encouragement to go to Him, he tells us. Seeing then that we have a great High Priest that is passed into the Heavens, Jesus the Son of God, let us hold fast our Profession. For we have not an High Priest, which cannot be touched with the Feeling of our Infirmities: but was in all Points tempted like as we are, yet without Sin. Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need. The same Apostle saith, that we have Liberty, to enter into the Holiest by the Blood of Jesus; Let us draw near, saith he, in full Assurance of Faith, &c. Also Christ hath an unchangeable Priesthood: wherefore He is able to save them to the Uttermost, that come unto God by

by Him; seeing He ever liveth to make Intercession for them. What more then do we want, since Christ Himself says, *I am the Way, and the Truth, and the Life; no Man cometh to the Father but by Me.* Why then should we look for another Advocate, since it hath pleased God to give us his own Son for an Advocate. Let us not therefore leave Him to take another, or rather to seek for another, whom we can find no where else: for when God did give Him unto us, He knew very well that we were Sinners. Therefore according to Christ's Command, we call upon our heavenly Father through Jesus Christ our only Mediator, as we are taught in the Lord's Prayer; being firmly assured that whatever we pray for to the Father in his Name, it shall be given us.

XXVII.

We believe and profess one only Catholick or universal Church, which is a holy Congregation of true Christian Believers, who expect their Salvation altogether in Christ Jesus and in him alone, being washed by his Blood, and sanctified and sealed by the Holy Ghost. Now this Church hath been from the Beginning of the World, and will continue to the End of it: as doth appear by this, that Christ is an everlasting King, who cannot be without Subjects. And this holy Church is kept and preserved by God against the Rage of the whole World: although sometimes she may become very small, and appear to be almost extinguished in the Eyes of Men: as when the Lord, during the dangerous Reign of Achab, *had kept seven thousand Men, who had not bowed their Knees before Baal.* Moreover this holy Church is not situated in, or limited to a certain Place, or confined to certain Persons, but is spread and diffused through the whole World, being nevertheless joined together and united in Heart, in Will and the same Spirit, by the Power of Faith.

XXVIII.

We believe that since this holy Congregation is an Assembly of those that are saved, and that without it there is no Salvation, that therefore none, of what Condition or Quality soever, ought to withdraw himself

from it, or to live contentedly alone in a separate State from it; but that it is equally the Duty of all Men to join themselves to and unite with it; preserving the Unity of the Church, submitting themselves to the Doctrine and Discipline thereof; bowing their Necks under the Yoke of Christ Jesus, and serving to the Edification of the Brethren, according to the Gift which God hath afforded them; as mutual Members of the same Body. And to the better Compassing of these Ends, it is a Duty incumbent on all Believers, according to this Word of God, to separate themselves from those that are without the Church, and to join themselves to this Congregation, in what Place soever God hath constituted the same, although it were contrary to the Decrees of Magistrates and Princes, even tho one should be exposed to suffer Death or any other corporal Punishment for it. Wherefore all those, who separate themselves from this Church, or do not join with it, act against the Ordinance of God.

XXIX.

We believe that it is requisite, to search diligently, and with a circumspect Care to discern from the Word of God, which is the true Church; since all Sects that are in the World now adays do cover themselves with the Name of of the Church. But here we do not at all speak of the Company of Hypocrites, who are mixed in the Church amongst the good ones, without belonging to the Church, tho outwardly they are in it; but we distinguish the Body and Communion of the true Church from all Sects who call themselves the Church. The Marks to know the true Church by are these: *viz.* If in the Church the Gospel is purely preached; If the pure Administration of the Sacraments, so as they are instituted by Christ Himself, is made use of; If the ecclesiastical Discipline is exercised for the Punishment of Sins; In a Word, if all Things are managed according to the Word of God, rejecting all things contrary thereunto; and finally, Acknowledging Jesus Christ as the only Head. By these Tokens one may certainly know the true Church, and none ought to separate themselves from the same. And as for those who are Members of the Church,

Church, they may be known by the Marks of Christians, *viz.* by their Faith, and that when they have received the only Saviour, Jesus Christ, they avoid Sin, and pursue Righteousness; loving the true God and their Neighbour, not declining neither to the right or to the left Hand; and crucifying their Flesh with its Deeds. This however is by no Means to be so understood as if they were not attended with great Weakness, but they fight against it through the Spirit all the Days of their Life, having continually recourse to the Blood, Death, Sufferings and Obedience of our Lord Jesus Christ, *in whom they have Remission of Sins, through Faith in Him.* As for the false Church, she ascribes unto herself and her Ordinances more Power and Authority, than to the Word of God; and refuses to submit unto the Yoke of Christ; neither administers the Sacraments after such a Manner as Christ hath instituted in his Word: but adds and takes away, according to her Pleasure: She relyeth more upon Men, than upon Christ: and persecutes those who live a holy Life, according to the Word of God; and rebuke her Faults, Covetousness and Idolatry. By these Marks then, it is easy to know the true and the false Church, and to distinguish the one from the other.

XXX.

We believe that this true Church must be governed according to the spiritual Policy which our Lord hath taught us in his Word: *viz.* That there must be Ministers or Pastors to preach the Word of God, and to administer the Sacraments; as also Elders and Deacons to make up together with the Pastors an ecclesiastical Counsel; that by this Means the true Religion may be preserved, and the true Doctrine propagated every where; likewise that the Transgressors be punished and restrained by spiritual Means; that the Poor and Distressed be also relieved and comforted, according to what they stand in need of. Through these Means all things will proceed well and orderly in the Church, when such Persons are chosen who are faithful, and according to the Rule which St. Paul prescribes in his Epistle to Timothy.

XXXI.

We believe that the Ministers of the Word of God, and the Elders and Deacons, ought to be chosen to their respective Offices by a lawful Election of the Church, with Invocation of the Name of the Lord, and in that Order, which the Word of God teacheth. Every one therefore must take Care of Intruding himself by undecent Means; but ought to stay until he be called by God, that so he may have a Testimony of his Calling, and be certain and assured that it is of the Lord. And as for the Ministers of the Word, where ever they are, they have an equal Power and Authority, being all Ministers of Jesus Christ, the one general Bishop and only Head of the Church. Moreover, lest this holy Ordinance of God be violated or despised, we say, that every one ought to have a special Respect unto the Ministers of the Word and the Elders of the Church, for their Works sake, and to live in Peace with them, without Murmuring, Strife, or Dissention, as much as possibly can be.

XXXII.

In the mean while we believe, although it may be serviceable and good, that those who govern the Church, do institute among themselves certain Ordinances for the Maintenance and Supporting the Body of the Church, yet that they ought to take Heed of Departing from any thing which Christ our only Master hath instituted. And therefore we reject all human Inventions and Laws, which any might introduce in the Worship of God, thereby to bind and compel the Conscience in any Manner. Therefore we admit only of such Things as may serve to the Nourishing and Preservation of Concord and Unity, and to keep all in the Obedience of God, unto which Purpose Excommunication is required, according to the Word of God, with the several Circumstances belonging to it.

XXXIII.

We believe that our gracious God, having Regard to our Dulness and Infirmary, hath instituted the Sacraments, to be Seals of his Pro-

Promises, and Pledges of Kindness and Grace of God unto us; and thereby also to nourish and sustain our Faith; having joined them with the Word of the Gospel, that so He might more effectually propound to our outward Senses, both that which He signifies unto us by his Word; and that which He Works inwardly in our Hearts, assuring us of the Salvation, which He doth impart unto us. For they are visible Signs and Seals of an inward and invisible thing, by which Means God worketh in us through the Power of the Holy Ghost. Therefore the Signs are by no Means vain or empty, nor instituted with Design to frustrate and deceive us; for Christ Jesus is the true Object represented by them, without whom they would signify nothing at all. Moreover we are content with the Number of the Sacraments, which Christ our Master hath instituted, being but two, viz. the Sacrament of Baptism, and that of the Holy Supper of our Lord Jesus Christ.

XXXIV.

We believe and confess that Jesus Christ, who is the End of the Law, hath made an End by the Shedding of his Blood, of all other Sheddings of Blood, that might be made for the Propitiation and Satisfaction of Sin; and that having abrogated Circumcision which was done with Blood, hath instituted instead thereof the Sacrament of Baptism, by which we are received into the Church of God, and are separated from all other People and strange Religions, that so we may be wholly consecrated to him, whose Mark and Ensigns we bear. And it serves us for a Testimony, that He will be our God, and a Gracious Father unto us for ever. Therefore He has given a Charge to Baptize all that are his in the name of the Father, the Son, and the Holy Ghost, only with pure Water, giving us thereby to understand, that as the Water cleanses the Filth of the Body, when it is poured upon us, which may be seen upon the Body of him who receives Baptism, being sprinkled thereby; so the Blood of Christ performeth the same inwardly upon the Soul, by the Holy Ghost, sprinkling and cleansing them from their Sins, and regenerating us from Children of Wrath unto Children of God. However

this is not done by the outward Water but by the Sprinkling of the precious Blood of the Son of God, who is our red Sea, through which we must pass, to escape the Tyranny of Pharaoh, that is the Devil, and to enter in to the spiritual Land of Canaan. Likewise the Ministers give us on their Part the Sacrament, and that which is visible: but our Lord gives that which is signified by the Sacrament, viz. the invisible Gifts and Graces, Washing, Cleansing, and Purifying our Souls from all Filthiness and Iniquities, and Renewing our Hearts, and filling them with all Comfort, giving us a true Assurance of his fatherly Kindness, Enduing us with the new Man, and putting away the old Man with all his Deeds. Therefore we believe, that whosoever intends to enter into Life eternal, he must be baptized but once with the only Baptism, without ever repeating the same: for we cannot be born twice. And this Baptism is not only useful whilst the Water is poured upon us; and received by us but also through all our Life Time; therefore we reject the Error of the Anabaptists, who are not content with the one only Baptism, which they have received once, but condemn also the Baptism of the Infants of Believers; which we believe ought to be baptized and sealed with this Sign of the Covenant, as the Infants in Israel were circumcised upon the same Promises which are made to our Children. And indeed Christ has shed his Blood no less for the Washing of the Children of the Faithful, than He hath done for adult Persons. And therefore they ought to receive the Sign or Sacrament of that which Christ has done for them: as under the Law the Lord commanded the Sacrament of the Sufferings and Death of Christ to be given to Infants, shortly after their Birth, by Offering for them a Lamb, which was a Sacrament of Jesus Christ. Besides, what Circumcision did unto the Jews, the same is done by Baptism unto our Children; which is the Cause why St. Paul calls Baptism the Circumcision of Christ.

XXXV.

We believe and confess that our Saviour Jesus Christ has instituted and ordained the Sacrament of the holy Supper, to nourish and sustain

sustain those whom He hath already regenerated, and incorporated into his Family which is his Church; those now who are regenerated have a twofold Life in them, the one corporal and temporal, which hath accompanied them from their very Birth, and is common to all Men; but the other is spiritual and heavenly, which is given them in the second Birth proceeding from the Word of the Gospel, in the Fellowship of the Body of Christ; and this Life is not universal, but belongs only to the Elect of God. Thus God hath afforded us earthly and material Bread, proper for the Support of the corporal and earthly Life which is common to all, even as Life itself is. But for the Sustaining of the spiritual and heavenly Life, which Believers now enjoy, He hath sent that living Bread, which came down from Heaven, *to wit*, Christ Jesus, who feeds and nourishes the spiritual Life of Believers, when He is eaten, *that is*, when He is applied by the Spirit and received by Faith. And that He might represent unto us this spiritual and celestial Bread, Christ hath ordained an earthly and visible Bread, which is a Sacrament of his Body, and the Wine for a Sacrament of his Blood; that by these He might testify unto us, that as really as we receive and have in our Hands the Sacrament, and do eat and drink the same with our Mouth, by which our Life is afterwards sustained: so certainly likewise by Faith (which is the Hand and Mouth of our Souls,) the true Body and true Blood of Christ our only Saviour, is received in our Souls, for our spiritual Life. And besides, it is certain and without all Doubt, that Jesus Christ has not commanded us the Use of his Sacraments in vain: Therefore He worketh in us whatever He represents unto us by these holy Signs, although his Method surpasseth our Understanding, and is incomprehensible to us, even as the Operations of the Holy Ghost are hidden and incomprehensible. In the mean while we should not at all err if we should say that *that* which we have eaten and drunk, is the proper and natural Body and true Blood of Christ; but that the Manner of our Partaking of the same is not by the Mouth, but by the Spirit through Faith. Wherefore then Christ Jesus sits always at the right Hand of God his Father in the Heavens; yet notwithstanding He com-

municateth Himself to us by Faith. This Feast is a spiritual Table, at which Christ distributes Himself unto us, with all his Benefits, and causes us to enjoy both Himself, and the Merits of his Sufferings and Death; nourishing, strengthening and comforting our poor distressed Souls by the Eating of his Flesh, and refreshing and cherishing them by the Drinking of his Blood. Further tho the Sacraments are joined with the things signified, yet both are not received by every one: for the Wicked receive the Sacrament to their Condemnation; but they do not receive the Truth of the Sacrament; so Judas and Simon the Sorcerer both did receive the Sacrament, but not Christ, who was signified by it; for only Believers are made Partakers of Him. Lastly, we receive this holy Sacrament in the Congregation of the People of God with Humility and Reverence, celebrating the holy Remembrance of the Death of Christ our Saviour, with Thanksgiving, making there Confession of our Faith and the Christian Religion. None therefore ought to approach unto this Table without a previous due Examination of himself, least eating of this Bread and drinking of this Cup, they should eat and drink Judgment to themselves. Upon the whole we are jointly admonished in the Use of this holy Sacrament to a fervent Love to God and our Neighbour. Therefore we reject all Mixtures and damnable Inventions which Men have mixed with, and added unto the Sacraments, accounting them but Profanations of the same: affirming, that we ought to be content with this Ordinance as it is delivered unto us by *Christ and his Apostles*; and that we ought to speak in the same Terms as they did.

XXXVI.

We believe that our gracious God, because of the Corruption of Mankind, hath ordained Kings, Princes, and Magistrates, intending that the World should be governed by Laws and Policy, that so the dissolute Manners of Mankind might be restrained; and all things proceed orderly among Men. For that Purpose He hath given the Magistrates the Sword, in their Hands, for the Punishment of the Wicked, and the Protection of the Godly; And their Office is, not only, to take Heed unto

unto, and to watch over politick Affairs; but also to maintain the holy ecclesiastical Service; to hinder and extirpate all Idolatry and false Worship; to throw down the Kingdom of Antichrist, and to exalt the Kingdom of Jesus Christ; and to take Care that the Gospel be preached every where, that so God may be honoured and served by every one, as He has commanded in his Word. Moreover every one, of whatsoever Quality, Condition or State he may be, is bound to submit Himself to the Magistrates; to pay Taxes, to give them all Honour, and due Respect, and to obey them in all things, which are not contrary to the Word of God; praying for them in their Prayers, that the Lord may guide them in all their Ways, and that we may live quietly and peaceably in all Godliness, and Honesty. And therefore we detest the Errors of the Anabaptists and other seditious People, and in general the Errors of all those who do reject Magistrates, and the higher Powers; who would subvert Justice, introducing a Communion of Goods, and confounding that Decency which God hath established among Men.

XXXVII.

Lastly, we believe according to the Word of God, that when the Time ordained of the Lord (tho unknown to all Creatures) shall be accomplished, and the Number of the Elect compleated, our Lord Jesus Christ will come down from Heaven corporally and visibly, as He ascended, with great Glory and Majesty, to declare Himself Judge both of the Living and the Dead; appointing this old World to be burnt with Fire and Flames, for its Purification: and then shall all Men personally appear before this great Judge, both Men, Women, and Children, that ever have been from the Beginning of the World unto the End of it, being summoned for this very Purpose by the Voice of the Archangel, and the Sound of the divine Trumpet. For all the Dead shall be raised out of their Graves and their Souls shall be joined and united with their own Bodies, in which they formerly lived. And as for those who shall then be alive, they shall not die, as the others, but shall be changed in the Twinkling of an Eye, and from corruptible become incorruptible. Then the

Books (that is of every ones Conscience) will be opened, and the Dead shall be judged according to their Deeds done in this World, whether they be Good or Evil; Nay Men shall give an account of every idle Word which they have spoken, which hath been accounted by the World but Sport and Pastime: And then every hidden Thing and all the Hypocrisy of Men will be made manifest and laid open before the World. And therefore the very Remembrance of this Judgment is justly terrible and dreadful to evil Doers and the Wicked; but most highly desirable and full of immense Consolation to the Godly and Elect; since then, their full Deliverance shall be accomplished, as they shall there receive the Fruits of their Labours and Troubles, which they have undergone: their Innocency will then be openly acknowledged by all, and they shall see the terrible Vengeance, which God will execute against the Wicked who have most cruelly persecuted, oppressed and tormented them in this World. They will be convicted even by the Testimony of their own Consciences, and shall be immortal; but for this Purpose, that they may be tormented in that everlasting Fire, which is prepared for the Devil and his Angels. But on the contrary the Faithful and Elect shall be crowned with Glory and Honour. And the Son of God will confess their Names before God his Father and the elect Angels. All Tears shall be wiped away from their Eyes. And their Cause which now is condemned by many Judges and Magistrates, as heretical and impious, will then be known to be the Cause of the Son of God. And for a gracious Reward, the Lord will establish them in the Possession of so great a Glory as none of the Sons of Men have ever been able to conceive. Therefore we expect that great Day with a most ardent Desire, that so we may fully enjoy the Promises of God in Christ Jesus our Lord. Amen.

Revel. 22.20.

Even so come Lord Jesus.

E

FORM

F O R M

For the Administration

of the holy Sacrament of

Baptism to Infants of Believers.

THE Doctrine of Baptism, consisteth of these three Points:

First, That we, with our Children, are conceived and born in Sin, and are therefore Children of Wrath, inasmuch that we cannot enter into the Kingdom of Heaven, except we be born again. This is signified unto us by Dipping or Sprinkling the Child with Water; whereby the Uncleaness of our Souls is set forth unto us; and we are admonished to loath ourselves, and to be humbled before God, and to seek our Cleansing and Salvation out of ourselves.

Secondly, Baptism doth signifie and seal unto us the Washing away of our Sins through Jesus Christ; therefore are we baptized in the *Name of the Father, the Son, and the Holy Ghost*. For when we are baptized in the *Name of the Father*, God the *Father* doth witness and seal unto us, that He hath entred into an everlasting Covenant of Grace with us, that He hath adopted us to be his Children and Heirs, and will provide for us all Manner of Good, and remove from us all Evil, or turn it to our Good.

When we are baptized in the *Name of the Son*, the Lord Jesus Christ doth seal unto us, that He washeth us in his Blood from all our Sins, Incorporating us into the Fellowship of his Death and Resurrection, so that we are freed from all our Sins, and accounted just before God.

In like Manner, when we are baptized in the *Name of the Holy Ghost*; the holy Spirit of God doth assure us by this Sacrament, that He will dwell with us, and sanctifie us to be Members of Christ, applying unto us what we have in Christ, namely, the Washing away of our Sins, the daily Renewing of our Souls, till we be presented at last among the

rest of the Elect, without Spot to partake of everlasting Life.

Thirdly, Whereas in alle Covenants there are contained two Parts; therefore are we by God through Baptism admonished of, and obliged unto new Obedience, namely, that we cleave to this One God, *Father, Son, and Holy Ghost*, that we trust in Him, and love Him with all our Heart, with all our Souls, with all our Mind and with all our Strength; that we forsake the World, crucify our old Nature, and walk in a new and holy Life.

And if through Weakness sometimes we fall into Sin, we must not despair of God's Mercy, nor continue in Sin, considering that Baptism is a Sign and Seal of our everlasting Covenant with God.

And although our Children understand not these things, yet may they not therefore be excluded from Baptism; for as they are without their Knowledge Partakers of the Condemnation through *Adam*, so are they again received to Mercy in *Christ*; as God speaks to *Abraham*, the Father of all the Faithful, and consequently to us, and our Children, *Genes.* 17. 7. saying: *I will establish my Covenant between me and thee, and thy Seed after thee in their Generations, for an everlasting Covenant to be a God unto thee, and thy Seed after thee.* This also the Apostle *Peter* testifieth *Act.* 2. 39. in these Words; *For the Promise belongs to you and to your Children, and to as many as are afar off, even as many as the Lord our God shall call.* Hence it is, that God hath of old commanded that Infants should be circumcised, which Circumcision was a Seal of this Covenant; and the Righteousness of Faith; and therefore also *Christ* received the little Children, laid his Hands upon them, and blessed them. *Marc.* 10. 16. Since then Baptism is put in the Place of Circumcision, therefore Infants are to be Baptized as Heirs of the Kingdom of God, and of the Covenant: And Parents are admonished to instruct their Children in these things, when they are come to Years of Discretion.

That therefore this holy Ordinance of God may at this Time be administered to the Glory of God, to our Comfort, and the Edification of his Church, let us call upon the Name of our God.

O Almighty and Eternal God, (who, according to thy severe Judgment, didst punish with the Flood the impenitent and unbelieving World, and according to thine infinite Mercy didst save Noah with his Family; who didst drown hard hearted Pharaoh with all his People in the red Sea, and didst safely lead thy People Israel through the same, by which Baptism was signified unto us,) we beseech Thee, that Thou wilt be pleased out of thine infinite Mercy, graciously to look upon these Infants [this Infant] and incorporate them [it] by thy holy Spirit into thy Son Jesus Christ, that so they [it] may be buried with Him into his Death, and also rise with him to Newness of Life, that they [it] may take upon them [it] daily [his] Cross, follow Him, and cleave unto Him with a true Faith, firm Hope, and fervent Love, and willingly leave this Life (which is nothing else but a continual Death) and at the last Day may appear without fear before the Tribunal-Seat of Christ thy Son, through Jesus Christ our Lord, who, with Thee, and the Holy Ghost, one God, lives and reigns for ever.

An Exhortation to the Parents, and those that come with them to Baptism.

Beloved in the Lord, ye have heard that Baptism is an Ordinance of God to seal unto our Seed his Covenant, therefore we must use the same to this End, and not of Custom or Superstition. That it may then be manifest that ye are thus minded, you are to answer sincerely upon these Questions.

First, Whether you do not acknowledge that however our Children are conceived and born in Sin, and therefore are subject to all Manner of Miseries, yea to Condemnation itself, yet that they are sanctified in Christ, and therefore as Members of his Church ought to be baptized?

Secondly, Whether you do not acknowledge the Doctrine contained in the Old and New Testament, and in the Articles of the christian Faith; (which is also taught in these christian Churches here) to be the true and perfect Doctrine of Salvation?

Thirdly, Whether you do not promise, and intend to see your Children, when they come to Years of Discretion, (every one whereof he is either Father or Witness,) to be instructed and brought up in the foresaid Doctrine, to the uttermost of your Power?

Answer. Yes.

Then in baptizing, the Minister of the Word of God shall say: N. *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.*

A Thanksgiving.

O Almighty and most merciful God and Father; we bless and praise Thee, that thou hast forgiven all our Sins to us and our Children, through the Blood of thy beloved Son Jesus Christ; and through thy Spirit received us as Members of thy only begotten Son, and adopted us to be thy Children, sealed and confirmed the same by this holy Baptism: We beseech Thee, also through the same Son of thy love, by thy holy Spirit always to rule these [this] baptized Infants [Infant] that they [it] may be educated in true Piety and Christianity, and grow up in the Lord Jesus Christ; acknowledging thy fatherly Goodness and loving Kindness shown to them [it,] and to us: And may live in all Righteousness under our Only Teacher, King and High Priest Jesus Christ; fighting manfully against Sin, Satan and his whole Kingdom and conquering the same; to laud and praise Thee, and thy Son Jesus Christ, with the Holy Ghost, the one true God to all Eternity. Amen.

F O R M

For the Administration

of Holy Baptism to Persons of Years.

However Children of christian Parents (al- tho they understand not this Mystery) must be baptized by Vertue of the Covenant; yet it is not lawful to baptize those who are

come to Years of Discretion; except they first be sensible of their Sins, and make Confession both of their Repentance and Faith in Christ. For, for this Cause hath not only John the Baptist preached (according to the Command of God,) the Baptism of Repentance, and baptized, for the Remission of Sins those who confessed their Sins, *Marc. 1. & Luk. 3.* But our Lord Jesus Christ hath also commanded his Disciples to teach all Nations, and then to baptize them in the Name of the Father, Son, and Holy Ghost, *Math. 28. Marc. 16.* adding this Promise: *He that believeth, and is baptized, shall be saved.* According to which Rule, the Apostles, as appeareth out of *Act. 2. 10. & 16.* have baptized none who were of Years of Discretion, but such who made Confession of their Faith and Repentance; therefore is it not lawful now a Days to baptize those of Years, except they have been taught the Mysteries of holy Baptism by the Preaching of the Gospel, and are able to give an Account of their Faith by a Confession of the Mouth. Since therefore you are also desirous of holy Baptism, to the End it may be to you a Seal of your Ingrafting into the Church of God, that it may appear that you do not only receive the christian Religion, in which you have been privately instructed by us, and of which also you have made Confession before us. But that you (through the Grace of God) intend and purpose to lead a Life according to the same, you are sincerely to give Answer before God and his Church:

First, Whether you believe in the only true God distinct in three Persons, *Father, Son, and Holy Ghost:* Who out of Nothing hath made Heaven and Earth, and all that is therein; and that He sustaineth and governeth the same, in so much that Nothing can come to pass in Heaven or in Earth, without his Will?

Answer. Yes.

Secondly, Whether you believe that you are conceived and born in Sin, consequently that you are a Child of Wrath by Nature, altogether unfit for any thing that is Good, and prone to all Evil, and that you, in Thoughts, Words and Deeds, have many Times transgressed the Commandments of God, and

whether you be heartily sorry for these your Sins?

Answer. Yes.

Thirdly, Whether you believe, that Christ, who is true and Eternal God and a true Man, and hath taken his human Nature out of the Flesh and Blood of the Virgin Mary, be also given of God to you as your Saviour: And that you do receive by Faith in his Blood Forgiveness of Sin. And that you are Members (a Member) of Christ and his Church, through the Power of the Holy Ghost?

Answer. Yes.

Fourthly, Whether you assent to all the Articles of the christian Religion, as they are taught in these Churches out of the Word of God, and do purpose constantly to persist in the same Doctrine to the End of your Life; and also reject all Heresies and Errors, which are repugnant to this Doctrine, and promise to persevere in the Fellowship and Communion of this Church, not only in the Hearing of the Word, but Using of the Supper of the Lord?

Answer. Yes.

Fifthly, Whether you have purposed from your Heart to lead always a Christian Life, to forsake the World and all the evil Lusts thereof (according as it becometh Members [a Member] of Christ and his Church) and submit yourselves to all Christian Admonition?

Answer. Yes.

The good and great God out of his Bounty give his Grace and Blessing to this your Purpose, through Jesus Christ. AMEN.

FORM

F O R M

For the Administration

of the Supper of the Lord.

Beloved in the Lord Jesus Christ: hearken to the Words of the Institution of the holy Supper of our Lord Jesus Christ, as they are delivered by the Apostle Paul, 1 Cor. 11. vers. 23. — 30.

For I received of the Lord that which also I delivered unto you, that the Lord Jesus the same Night, in which He was betrayed, took Bread, and when He had given Thanks, He brake it, and said: Take, eat, this is my Body which is broken for you; this do in Remembrance of Me: after the same Manner also He took the Cup, when He had supped, saying, This Cup is the New Testament in my Blood, this do ye, as often as ye drink it in Remembrance of Me: For as often as ye eat this Bread, and drink this Cup, ye do shew the Lord's Death till He come: wherefore whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup, for he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lord's Body.

That we may now to our Comfort celebrate the Supper of the Lord, it is above all things necessary, that we first try ourselves aright: And secondly, that we direct it thso that End for which Christ hath instituted and ordained the same, namely, to the Remembrance of Him.

The true Examination of ourselves consists of these three Parts.

First, That Every one consider by Himself his Sins, and the Curses of God due unto him for the same, to the End that he may abhor and humble himself before God; considering that the Wrath of God against Sin is so great, that rather than it should go unpunished, He hath punished the same in his belo-

ved Son Jesus Christ with the shameful and bitter Death of the Cross.

Secondly, That every one try his own Heart, whether he doth believe this faithful Promise of God, that all his Sins are forgiven him only for the Passion and Death of Christ, and that the perfect Righteousness of Christ is imputed and freely given to him as his own, yea so perfectly as if he himself in his own Person had satisfied for all his Sins, and fulfilled all Righteousness.

Thirdly, That every one examine his own Conscience, whether he purposeth with himself to shew true Thankfulness to God here after in his whole Life, and to walk uprightly before the Face of God: As also, whether he hath laid aside unfeignedly all Enmity, Hatred, and Envy, and doth firmly resolve to walk in true Love and Peace with his Neighbour.

All those that are thus minded, God will certainly receive to Mercy, and account them worthy Communicants at the Table of his Son Jesus Christ: On the contrary those who have not this Witness in their Hears, they eat and drink to themselves Judgment.

Wherefore we according to the Command of Christ and the Apostle Paul, admonish all those, who are defiled with these following Crimes, to keep themselves from the Table of the Lord, and do declare unto them that they have no Part in the Kingdom of Christ: to wit,

All Idolaters; All who invoke Saints deceased, and Angels, and other Creatures; All who worship Images; All Enchanters, Diviners, Charmers, and those who give credit to such Enchantments: All Despisers of God and his Word, and his holy Sacraments: All Blasphemers: All those who are given to make Strife, Sedition and Mutiny in Church and State: All perjured Persons: All disobedient to Parents or Magistrates: All Murderers, contentious Persons, who live in Hatred and Envy against their Neighbour; All Adulterers, Whoremongers, Drunkards, Thieves, Usurers, Robbers, Gamesters, Covetous, and all who live a scandalous Life. All these, so long as they continue in such Sins, are to abstain from this Meat (which Christ hath ordained only for the Faithful) lest their Judgement and Condemnation be made the heavier and encreased.

But Beloved in the Lord, this is not to cast down or to deject the contrite Hearts of the Faithful, as if none might come to the Table of the Lord but such as are free from all Sin. For we come not to this Supper to testify that we in ourselves are perfect and just, but on the contrary considering that we must seek our Life out of ourselves in Christ, we acknowledge here-with that we lie in Death. Therefore notwithstanding we feel many Infirmities and Weaknesses in us, *namely*; that we have not such a perfect Faith, that we do not give ourselves to serve God with that Zeal as we are bound; but must fight daily against the Weakness of our Faith and the Lusts of our Flesh; yet since by the Grace of God we are sorry for these Weaknesses, and earnestly desire to fight against our Unbelief, and to walk in all the Commands of God; Therefore we rest assured, that no Sin or Infirmary, which (against our Will) yet remaineth in us, can hinder us from being received of God in Mercy, or from being Partakers of this heavenly Meat and Drink.

Let us now also consider to what End Christ hath instituted his Supper; *namely*, that we do it in Remembrance of Him. Now after this Manner are we to remember Him by it.

First, That we are confidently persuaded in our Hearts, that our Lord Jesus Christ, according to the Promise made to our Forefathers in the Old Testament, was sent of the Father into the World; And hath taken upon Him our Flesh and Blood, and born for us the Wrath of God (under which we should have perished everlastingly) from the Beginning of his Incarnation to the End of his Life upon Earth; And hath fulfilled for us all Obedience to the Law of God, and all Righteousness; chiefly when the Burden of our Sins, and the Wrath of God prest out of Him that bloody Sweat in the Garden, where He was bound that we might be freed from our Sins: And afterwards sustained innumerable Injuries that we might never be confounded: Was innocently condemned to Death, that we might be absolved before the Judgment Seat of God; yea, suffered his blessed Body to be nailed to the Cross, that He might fasten upon it the Hand-Writing of our Sins: And hath also taken upon Himself the Curse due to us, that He might fill us with his Blessing: And hath

humbled Himself into the deepest Reproach and Pangs of Hell in Soul and Body on the Tree of the Cross, where He cried out with a loud Voice, *My God, my God, Why hast thou forsaken Me?* that we might be received of God and never forsaken of Him. And finally, confirmed with his Death and Bloodshed the new and everlasting Covenant of Grace and Reconciliation, when He said, *It is finished.*

And that we might firmly believe that we belong to this Covenant of Grace, *the Lord Jesus the same Night in which He was betrayed took Bread, and when He had given Thanks, He brake it, & gave it to his Disciples and said, Take, eat, this is my Body which is broken for you; do this in Remembrance of Me. In like Manner also after Supper, He took the Cup, gave Thanks, and said Drink ye all of it: This Cup is the new Testament in my Blood, which is shed for you and for many, for the Remission of Sins: This do ye, as oft as ye drink it in Remembrance of Me.* That is, as often as ye eat of this Bread, and drink of this Cup, ye shall thereby, as by a certain Pledge and Remembrance, be admonished and assured of this my hearty Love and Faithfulness towards you. That whereas you should have suffered eternal Death, I have given my Body unto the Death of the Cross, and shed my Blood for you; and as certainly as you see this Bread broken before your Eyes, and this Cup given to you, and you with your Mouth do eat and drink the same in Remembrance of Me, so do I feed and refresh your hungry and thirsty Souls with my Body and Blood to everlasting Life.

From this Institution of the holy Supper of the Lord Jesus Christ, we, see that He directs our Faith and Confidence to his perfect Sacrifice (which was once offered on the Cross) as to the only Ground and Cause of our Salvation, that He is become to our hungry and thirsty Souls the true Food to eternal Life. For by his Death He hath taken away the Cause of our everlasting Death and Misery, *namely* Sin; and hath merited for us the quickening Spirit, that we by the same (which dwelleth in Christ as the Head, and in us as his Members) might have true Communion and Fellowship with Him, and be made Partakers of all his Blessings to everlasting Life and Glory

ry. Besides, that we by the same Spirit may also be united together into brotherly Love, as Members of the same mystical Body; For as the Scripture saith, we being many are one Bread and one Body, for we are all Partakers of that one Bread; For as out of many Grains being grinded, one Bread is made; and out of many Berries, being prest together, one Drink floweth, so shall we all (who by a true Faith are ingrafted into Christ,) be one Body, through brotherly Love for Christ his Sake, who hath so exceedingly loved us; manifesting the same brotherly Love one towards another, not only in Words, but also in Works and Deeds.

Hereto assist us the Almighty Father of our Lord Jesus Christ, through his Holy Spirit. Amen.

And that we may obtain this, let us humble ourselves before God, and in true Faith call upon Him for his Grace.

O Most merciful God and Father, we beseech Thee, that in this Ordinance in which we celebrate the blessed Memory of the most bitter Death and Passion of thy Son Jesus Christ; thou wilt be pleased to work in our Hearts through the Holy Ghost, that we may give ourselves more and more with true Confidence to thy Son Jesus Christ; that so our broken and burdened Hearts may be sed and comforted through the Power of the Holy Spirit with his true Body and Blood; yea with Him true God and Man, the only Bread of Heaven; And that hence forth we may not live any longer in our Sins, but He in us, and we in Him: And be also really Partakers of that new and everlasting Covenant of Grace; no ways doubting but that Thou wilt for ever be our Gracious God, not imputing our Sins unto us, and that thou wilt provide us with all Good Things for Body and Soul, as thy beloved Children and Heirs. Grant also unto us thy Grace, that we may take upon us our Cross cheerfully, deny ourselves, confess our Saviour, and in all our Tribulations with uplifted Heads expect our Lord Jesus Christ out of Heaven, when He will make our mortal Bodies conformable to his most glorious Body, and take

us to Himself to be with Him to all Eternity. Amen.

O Ur Father, which art in Heaven.

1. *Hallowed by the Name.*
2. *Thy Kingdom come.*
3. *Thy Will be done in Earth, as it is in Heaven.*
4. *Give us this Day our daily Bread.*
5. *And forgive us our Trespases, as we forgive them, that trespass against us.*
6. *And lead us not into Temptation: But deliver us from Evil.*

For thine is the Kingdom, the Power, and the Glory, for ever, and ever. Amen.

Strengthen us also by this Holy Sacrament in the Articles of our christian Faith, of which we make Confession, saying with Heart and Mouth.

- I. **I** Believe in God, the Father Almighty, Maker of Heaven and Earth.
- II. And in Jesus Christ his only begotten Son our Lord.
- III. Who was conceived by the Holy Ghost: Born of the Virgin Mary.
- IV. Suffered under Pontius Pilate, was crucified, dead and buried: He descended into Hell.
- V. The third Day He rose again from the Dead.
- VI. He ascended into Heaven, and sitteth at the right Hand of God the Father Almighty.
- VII. From thence shall He come to judge the Quick and the Dead.
- VIII. I believe in the Holy Ghost.
- IX. I believe an Holy Catholick Church; The Communion of Saints.
- X. The Forgiveness of Sins.
- XI. The Resurrection of the Body.
- XII. And Life everlasting.

Amen.

That

That we may be now fed with the true heavenly Bread, the Lord Jesus Christ, so let not our Hearts cleave to the outward Elements of Bread and Wine; but let us lift them up unto Heaven, where Christ Jesus our Advocate is, sitting on the right Hand of his heavenly Father; whether also we are directed by the Articles of our christian Faith, not doubting but we shall be fed and refreshed with his Body and Blood by the Power of the Spirit, so certainly as we receive this holy Bread and Wine in Remembrance of Him.

{ In Breaking and Distributing of the Bread, }
 { the Minister shall say: }

The Bread which we break, is the Communion of the Body of Christ.

[And when he giveth the Cup:]

The Cup of Blessing, wherewith we bless, is the Communion of the Blood of Christ.

{ During the Communion, there shall either }
 { be sung some Psalm, or some Chapter read, }
 { which may serve to the Remembling of the }
 { Passion of Christ, as, Isa. Chap. 53. Joh. 13. }
 14. 15. 16. 18. or the like.

{ After the Communion, the Minister }
 { shall say: }

Beloved in the Lord, because the Lord hath fed our Souls at his Table, let us all with Thanksgiving praise his Name, and every one say in his Heart thus:

1. Bless the Lord, O my Soul, and all that is within me bless his holy Name.
2. Bless the Lord, O my Soul, and forget not all his Benefits.
3. Who forgiveth all thine Iniquities, who healeth all thy Diseases.
4. Who redeemeth thy Life from Destruction, who crowneth thee with Loving-Kindness, and tender Mercies.
5. Who satisfieth thee with good Things.
6. The Lord is merciful and gracious, slow to anger, and plenteous in Mercy.

7. He hath not dealt with us after our Sins, nor rewarded us according to our Iniquities.

8. For as the Heaven is high above the Earth, so great is his Mercy towards them that fear Him.

9. As far as the East is from the West, so far hath He removed our Transgressions from us.

10. Like as a Father pitieth his Children, so the Lord pitieth them that fear Him.

Who also hath not spared his own Son, but hath given Him for us all, and with Him hath freely given us all things: Therefore doth God shew his Love towards us thereby, that Christ dyed for us when we were yet Sinners; therefore shall we be the more saved by Him from his Wrath, since we are justified through his Blood. For if when we were Enemies, we were reconciled to God by the Death of his Son: Much more being reconciled, we shall be saved by his Life; Therefore shall my Heart and Mouth proclaim the Praise of the Lord from this Time forth and evermore.

Amen.

Let every one therefore say with an attentive Heart;

O Almighty and most merciful God and Father, we render Thanks to Thee with all our Hearts, that Thou hast given unto us, out of thine Infinite Mercy, thine only begotten Son to be our Mediator and a Sacrifice for our Sins, yea, to be our Food to everlasting Life; And hast also given unto us a true and lively Faith, whereby we are made Partakers of all his Benefits: And that Thou hast caused thy Son to institute this Holy Supper, for the Confirmation of our Faith: Grant we beseech Thee, most faithful God and Father, that through the Operation of thy Holy Spirit, this Commemoration of the Death of our Lord Jesus Christ, may tend to the Encrease of our Faith, and saving Fellowship with Him, through Jesus Christ thy Son our Saviour, in whose Name we conclude our Prayers, saying:

Our Father, &c.

FORM

Of Excommunication.

Beloved in the Lord Jesus Christ; It is known unto you, how that at several Times, and by several Degrees: we have pronounced unto you, what a hainous Sin and great Scandal hath been committed by our fellow-Member N., and what great Offence thereby is given; to the End that he, through the Help of your Prayers and christian Admonition, might be brought to Repentance, and so be freed from the Bonds of Satan wherein he is kept, and awakened to the Will of the Lord. Now, we can not conceal from you with great Heaviness, that there is no Body yet come to us who hath in the least Measure given us to understand, that he, through the manifold Admonitions which have been given to him, both apart by himself alone, and before Witness in the Presence of many; is come to any Sorrow or Remorse for his Sin, or to the Manifestation of the least Token of Repentance: Since therefore that he doth aggravate his Sin (which yet in itself is no small one) by his Stiffness and hard-Heartedness; and since we have signified unto you the last Time, that in Case he, after such Patience shewed towards him by the Church, do not repent, that we should be forced yet further to be grieved for him, and to come to the last Remedy; therefore we are necessitated for the Present to proceed to his Excommunication, according to the Power and Command given unto us in the Word of God: To the End that he by this Means, if it be possible, might be brought to Shame and Remorse for his Sin, and that the whole Body of the Church may not be put in Danger by this rotten (and as yet incurable) Member, and that the Name of the Lord may not be blasphemed.

Therefore we Ministers, and Elders of the Church, being met in the Name and Authority of our Lord Jesus Christ, declare before you all, that for Reasons above mentioned, we have excommunicated, and by these do excommunicate N. from the Church of the Lord,

and from Fellowship with Christ and his Sacraments, and all spiritual Blessings which God hath promised and doth fulfil to his Church, so long as he persists in his Stubbornness and Impenitency; and therefore is to be esteemed of you as an Heathen and Publican; according to the Command of God *Matth. 18.* who saith, that *that* is bound in Heaven, which his Ministers bind here on Earth.

Further, we do admonish you, beloved Christians, that you keep no Company with him, that he may be ashamed; yet hold him not as an Enemy, but admonish him sometimes as you do a Brother. In the meanwhile let every one take to Heart this and the like Example, to fear the Lord, and if he thinketh he stands, to be careful that he may not fall. But having true Fellowship with the Father and his Son Jesus Christ, as also with all true believing Christians; may persevere therein to the End, and partake of everlasting Salvation. You have seen, Beloved Brethren and Sisters, in what Manner this our excommunicated Brother hath begun to fall, and by little and little is come to Ruin; observe therefore, how subtil Satan is to bring People to Destruction, and to take them off from all wholesome Means to Salvation: Therefore take Heed of the least Beginning of Evil, and according to the Admonition of the Apostle, *laying aside every Weight and the Sin, which doth so easily beset us, let us run with Patience the Race which is set before us, looking unto Jesus, the Author and Finisher of our Faith. Be sober, watch and pray, that you enter not into Temptation. To day if you hear the Voice of the Lord, harden not your Hearts, but work out your Salvation with Fear and Trembling.*

And let every one repent of his Sins, that God do not again humble us, and we be forced to be grieved over any of you, but that you living godly with one Accord, may be our Joy and Crown in the Lord.

But since God must work in us both to will and to do according to his good Pleasure, let us, with Confession of our Sins, call upon his Name.

O most righteous God and merciful Father,
we bewail our Sins before thy most high
F Ma.

Majesty, acknowledging that we have deserved that Sorrow and Grief which hath been caused by the Cutting of this Person, once a fellow-Member; yea, we all deserve in Regard of our great Sins, if thou shouldst enter into Judgment with us, to be eternally separated from Thee. But thou, O Lord, art gracious unto us for Christ his Sake. Pardon unto us our Sins, for we are heartily sorry for the same: Work in us a greater Measure of Sorrow for them, that we fearing thy Judgments which thou executest against stubborn and impenitent Sinners, may labour so much the more to please Thee. Grant that we may keep ourselves from all Pollutions and Defilements of the World, and of all those who are cut off from the Communion of the Church; that we may not make ourselves Partakers of their Sins, and that those who are cut off, may be brought to Shame for their Sins. And since Thou takest no Pleasure in the Death of Sinners; but that they return and live; and settest always open the Bosom of thy Church to receive penitent Sinners; be pleased to kindle in us a right Zeal, that both by our Admonitions and Examples we may labour to recover this excommunicated Person, and all such who through Infidelity and Wickedness of Life are going astray. Bless our Admonitions, that we may have Cause to rejoyce over him, for whose Sake we are now in Heaviness, that thy holy Name may be glorified through the Lord Jesus Christ, who hath taught us to pray.

Our Father, &c.

F O R M

*For the Receiving and Admitting
again of excommunicated
Persons.*

Beloved in the Lord, it is known unto you, that sometime past our fellow-Member N. hath been excommunicated and cut off from the Church of Christ. Now we can not conceal from you, how that he

through the fore-named Remedy, as also through good Admonitions and your Prayers, is come so far, that he is ashamed of his Sins, and desireth to be received again into the Fellowship of the Church.

Since therefore we are by God's Command bound to receive such with Joy, and yet to keep also good Order Therefore we give you here to understand, that we are resolved to loose again the fore-named excommunicated Person from the Bond of Excommunication at the next Time, when by the Grace of God we shall celebrate the Supper of the Lord, and to receive him again into Fellowship with the Church, except there be some who in the mean while shall shew any lawful Cause, wherefore this ought not to be done; which you are to signify to us betimes. In the mean Time every one of you is to praise the Lord for his Mercy manifested to this poor Sinner, and to intreat Him, to perfect His Work in him to his everlasting Salvation.

If no Impediment be brought, the Minister is to proceed to the Receiving of the excommunicated Person again after this following Manner.

Beloved Christians, we have the last Time acquainted you with the Repentance of our fellow Member N. that he with your Consent may be received again into the Church of Christ: Since therefore no Body hath brought any thing whereby his Admission should be deferred, therefore we intend at this Time to proceed to the Same.

The Lord Jesus Christ, Math. 18. having confirmed the Sentence of the Church in the Excommunication of an impenitent Sinner, declareth thereupon presently, that, *whatsoever his Ministers shall loose on Earth, shall be loosed in Heaven.* Whereby he gives to understand, that when any Body is cut off from the Church, that thereby he is not bereaved of all Hope of Salvation, but that he can be loosed again from the Bond of his Condemnation. Therefore, since God doth declare in his Word, that he hath no Pleasure in the Death of a Sinner; but that he be converted and live; the Church in like Manner hath hope

of

of the Conversion of the Excommunicated Sinner, and keeps her Bosom open to receive again the Penitent. Therefore doth the Apostle exhort, 1. Cor. 5. that the Corinthian (whom he had declared, should have been cut off from the Church) be received and comforted again, since that after he had been reprov'd by many, he is come to the Knowledge of his Sin, lest he be swallowed up by overmuch Heaviness, 2. Cor. 2. Secondly, Christ in the fore-named Place doth teach, that the Sentence of Absolution, which is pronounced to such a Penitent Sinner according to the Word of God, is accounted stedfast and firm with the Lord, therefore ought no Body who doth uprightly repent, make any Question but that he is received of God, as Christ saith Joh. 20. *Whosoever Sins ye remit, they are remitted unto them.*

To come therefore to the Business in Hand, I ask you N. whether you declare here before God and his Church, from your Heart, that you are truly sorry for your Sins and Obstinacy, for which you have most justly been cut off from the Church; and whether you do unfeignedly believe that God hath forgiven and doth forgive your Sins for Christ his Sake, and therefore are desirous to be received again into the Church, promising from hence-forth to carry yourself in all Piety according to the Word of God?

Answer. Yes.

[Hereupon shall the Minister say further.]

We who in the Name and Authority of the Lord Jesus Christ, being met here, declare you N. to be loosed from the Bonds of Excommunication, and do receive you again into the Fellowship of the Church, the holy Sacraments, and all other spiritual Blessings and Benefits which God hath promised, and makes good to his Church; in which may the eternal God preserve you through his only begotten Son Jesus Christ.

Amen.

Rest therefore assured, beloved Brother, that the Lord hath received you again in Mercy: Be careful to take Heed of the subtle

Temptations of Satan, and the Wickedness of the World, that you fall not again into Sin.

Love the Lord Jesus Christ, for many Sins are forgiven you.

And ye, beloved Christians, receive this Brother with hearty Affection: Rejoyce that he who was dead, is made alive again; who was lost, is found again: Rejoyce with the the Angels in Heaven over this Sinner, who repenteth: Hold him no longer as one who is a Stranger, but a fellow-Citizen of the Saints, and of the Household of God. And whereas we can have no good Thing from ourselves, let us bless and thank the Lord Almighty for this his Mercy, and further call upon his Name, thus.

Gracious God and Father, we bless Thee through Jesus Christ, that thou hast given to this our fellow-Brother Repentance to Life; and us Cause to rejoyce in his Conversion: We pray Thee, assure him more and more of the Forgiveness of his Sins, that he may receive Fulness of Joy, and greater Willingness to serve Thee. And whereas he hath offended many by his Sin, grant that he may edify many by his Conversion, that he may walk in thy Ways steadfastly to the End: And let us learn by his Example, that there is Mercy with Thee, that thou mayest be feared: And esteeming him our fellow-Brother, and co-Heir of eternal Life, we may serve Thee together, with a child-like Fear and Obedience all the Days of our Life, through our Lord Jesus Christ, in whose Name we conclude our Prayers, saying:

Our Father, &c.

F O R M

*For the Confirmation of the Ministers
of the Word.*

After Sermon and Prayers are ended, the
Minister shall say thus to the People.

Beloved Brethren: It is known to you, how that we, three several Times have publickly propounded unto you the Name of our fellow-Brother N. here present; to understand if there was any Body who had any Thing against him either in Doctrine or Life, whereby he might be hindered from being confirmed in the Ministry of the Word: Seeing now that no Body hath shewed any lawful Exception against his Person, therefore are we now, in the Name of the Lord, to proceed to his Confirmation. For which Cause you N. and all ye who are present, are to hearken to a Short Declaration from the Word of God touching the Institution and Work of the Pastor, or Minister of the Word.

Where, in the first Place you are to observe: That God our Heavenly Father having purposed to call and assemble from amongst sinful Mankind, a Church to everlasting Life; useth hereunto out of his singular Grace, the Ministry of Men; therefore saith Paul: *That Christ hath given some to be Apostles, some to be Prophets, some Evangelists, some Pastors and Doctors for the Perfecting of the Saints, for the Work of the Ministry; namely, the Edification of the Body of Christ.* Out of which we see that the Apostle saith, that among others, the Pastor's Office is an Institution of Christ.

Now, what belongs to his holy Office, we can easily see out of the very Name given unto it: For as the Charge of a common Shepherd is to feed the Flock committed unto his Charge, to lead, rule, and protect the Same: So is it with the spiritual Pastors, who are set over the Church which God calls unto Salvation and esteems as the Sheep of his Pasture. The Pastures wherewith these Sheep

are to be fed, are Nothing else but the Preaching of the Word of God, with the Service of Prayer, and Administration of the holy Sacraments: The same Word of God is also the Staff wherewith the Flock is led and ruled; consequently the Office of the Pastors and Ministers of the Word of God consists herein:

First; That they faithfully propound the Word of God contained in the Writings of the Prophets and Apostles, and apply the same both in general and particular to the Edification of the Hearers: Instructing, Admonishing, Comforting and Reproving, according to every ones Necessity: Preaching Conversion to God, and Reconciliation with Him through Faith in Christ; as also refuting with the Word of God all Errors and Heresies which are repugnant to sound Doctrine. All this is plainly discovered unto us in holy Scripture; For the Apostle Paul saith, *that these labour in the Word;* and elsewhere he saith, *that this ought to be done according to the rule of Faith, that a Pastor must hold fast that faithful and sincere Word which is according to Doctrine, and divide it aright:* Also, *he that prophesyeth* (that is, who teacheth God's Word) must speak to Edification, Admonition and Comfort. In another Place, he doth set Himself as a Pattern to Pastors, declaring that he openly and in Houses hath taught, and testified the Conversion to God and Faith in Jesus Christ. But we read in an especial Manner a true Description of the Office and Ministry of the Gospel, 2. Cor. V. 18 19. wherein the Apostle speaks after this Manner: *All Things are of God, who hath reconciled us to Himself through Jesus Christ, and hath given to us (namely to the Apostles and Pastors) the Ministry of Reconciliation, to wit: That God was in Christ, Reconciling the World unto Himself, not imputing their Trespases unto them, and hath committed to us the Word Reconciliation.* Now then, *we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's Stead to be reconciled to God.*

Touching Refutation of unsound Doctrine saith the Apostle to Titus, Chap. 1. vers. 6. *That a Minister must hold fast the faithful Word of God, that he may be able by sound Doctrine to convince and put to Silence the Gainsayers.*

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Secondly, The Office of the Pastor is publickly to invoke the Name of God in the Behalf of the whole Assembly. For what the Apostles say, *We will give ourselves to Prayer, and the Ministry of the Word*; the same is common to these Pastors with the Apostles: To which End the Apostle Paul thus exhorteth Timothy. *Wherefore I exhort, that first of all Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men; for Kings, and for all in Authority.*

Thirdly, Their Order is to administer the holy Sacraments which the Lord hath ordained and instituted as a Seal of his Grace; as appeareth out of the Command which Christ hath given to his Apostles, and in them to all Pastors: viz. *Baptize them in the Name of the Father, and of the Son, and of the Holy Ghost. In like Manner; I received of the Lord that which I also delivered unto you. That The Lord Jesus the Night, &c.*

Fourthly, The Office of the Minister of the Word, is to keep the Church in good Discipline, and to rule them after that Manner which the Lord hath ordained. For Christ having spoken of Christian Reproof, saith thus to his Apostles, *What you shall bind on Earth, shall be bound in Heaven*: And Paul will have Ministers to be able to govern their own Houses well, because otherwise they should not be able to govern well the Church of God. For this Cause also the Pastors are called Housholders of God, and Bishops, *that is, Overseers and Watchmen*; for they have the Inspection of the House of God, wherein they converse, to the End that all things may be done decently and in Order, and that they open and shut with the Keys, committed unto them, the Kingdom of Heaven, according to the Charge given unto them of God.

Out of these Things it doth appear, what an honourable Work the pastoral Office is, since that such great Things are done by the Same; yea, how necessary it is to Men for the Salvation of their Souls: Which is the Reason also, why God would have this Office always to remain. For thus speaks Christ to his Apostles, when He sends them abroad to exercise this holy Function: *Lo, I am with you always, even to the End of the World.*

Where we see, that his Will and Pleasure is, that this holy Office should be kept and

maintained always upon Earth, unto the End of the World: For, those Persons to whom He spake, cannot live to the End of the World, and therefore Paul exhorteth Timothy, that he would commit that which he heard of him to faithful Men, who are able to teach Others also. And to this End also he ordained Titus to be a Pastor, and commanded him that he should ordain Bishops and Elders in every Place.

For as much therefore, as we, for the Maintaining of this Office in the Church of God, are now to ordain a new Minister of the Word; and having sufficiently spoken of the Charge thereof: Therefore you N. are to answer to that which shall be propounded unto you, that so it may appear to every one that you are minded thus to receive this Charge.

First. I ask you, whether you feel in your Heart that you are lawfully called of the Church, and consequently of God Himself, to this holy Office?

Secondly. Whether you hold the Scriptures of the Old and New Testament to be the only Word of God, and perfect Doctrine to Salvation: And whether you reject all Opinions which are repugnant to the Same?

Thirdly. Whether you promise to discharge your Office faithfully according to the same Doctrine, & to adorn your Doctrine with a godly Life; submitting yourself to the Admonition of the Church, (if you should come to miscarry either in Doctrine or Life,) according to the received Order of the Churches?

(Hereupon he shall answer;)

Yes, from my Heart.

{ Then shall the Minister, who demandeth }
{ these Questions of him, or another, if there }
{ be more than one, lay his Hands upon him; }
{ and say thus: }

[NOTA. This Ceremony shall not be used in the Confirmation of those, who have been in the Ministry before.]

God our heavenly Father, who hath called you to this holy Office, enlighten you by his holy Spirit, strengthen you by his Grace, and so govern you in your Ministry, that you may walk

walk therein decently and fruitfully; as you ought; to the Glory of his Name, and Enlargement of the Kingdom of his Son Jesus Christ, Amen.

Afterwards shall the Minister from the Pulpit admonish the Minister confirmed, and the whole Church in the following Manner.

Take heed therefore, beloved Brother and fellow Servant in Christ, unto yourself, unto your Doctrine, and to the whole Flock, over which the Holy Ghost hath made you Overseer; to feed the Church of God, which He hath purchased with his own Blood. Love the Lord Christ, and feed his Sheep, taking Oversight thereof not by constraint, but willingly; not for filthy Lucre's Sake, but with a willing Mind; not as being Lord over the People of God, committed to you; but as one who is made a Pattern to the Flock. Be an Example to the Faithful, in Word, in Conversation, in Love, in Faith, in Purity. Hold on in Reading, Admonishing, Instructing: Neglect not the Gift which is given unto you: Be diligent that your Progress may be made manifest to all.

Take heed to the Doctrine, and be constant therein; bear patiently all Sufferings and Oppressions as a good Soldier of Jesus Christ. If you do these Things, you shall save yourself, and those that bear you; and when the chief Shepherd shall appear, you shall receive the incorruptible Crown of Glory.

And ye, beloved Christians, receive this your Minister in the Lord with all Joy, and hold such in Esteem; remember that God through him speaks to you and beseeches you. Receive his Word, which he according to the Scripture shall declare unto you; not as the Word of Man, but as it is indeed the Word of God: Let the Feet of those who preach unto you the glad Tidings of Peace, be welcome unto you: Be obedient to those who are set over you in the Lord, for they watch for your Souls as those who must give an Account thereof; that they may do it with Joy and not with Grief, for this is not profitable for you. If you do these things, it shall come to pass that the Peace of God shall enter into your Houses, and that Receiving this Man in the Name of a Prophet,

ye shall receive the Reward of a Prophet, and through his Word believing in Christ, shall inherit eternal Life through Christ.

Yet since no Man is of himself fit for these things; let us call upon the Name of God, with Thanksgiving.

Merciful Father, we bless Thee, that thou hast been pleased out of lost Mankind, to gather a Church to everlasting Life through the Ministry of Man, and that thou hast so graciously provided a faithful Minister for this Church in this Place: We beseech Thee, to fit him more and more with thy Spirit for the Ministry to which thou hast called him. Enlighten his Mind to understand the holy Scriptures: Give him Utterance to publish and administer the Mysteries of the Gospel with an undaunted Spirit: Furnish him with Wisdom, and Courage, to rule aright the People, over whom thou hast set him, and to keep them in Christian Peace; that so thy Church may under his Ministry and by his good Example increase in Number and Virtue: Give him Courage in all Difficulties and Troubles which he may meet with in his Ministry; that he being strengthened through the Comforts of thy Spirit remaining stedfastly to the End, may be received with all thy faithful Servants into his Master's Joy. Grant also to this People thy Grace, that they may carry themselves aright towards this their Minister; acknowledging him sent of Thee; receiving his Doctrine with all Reverence, and Submitting themselves to his Exhortations: That so believing in Christ through his Word, they may be made Partakers of everlasting Life. Hear us, gracious Father, for thy dear Son his Sake, who hath taught us to pray after this Manner,

Our Father, &c.

FORM

F O R M

For the Confirmation of Elders and Deacons, when they are confirmed at the same Time; and if Elders and Deacons be confirmed separately, then shall this Form be used according to Occasions.

Beloved Christians; you know, that we now at several Times have propounded unto you the Names of our fellow-Brethren here present, who are called to the Office of Elders and Deacons to this Church, to know whether there be any that hath any Thing against them why they should not be Confirmed in their Offices. Since that no Body is come before us, who hath brought any lawful Exception against them, therefore we are to go on at this present with the Confirmation of the Same. For this end ye N. N., who are to be confirmed, hearken first to a short Declaration concerning the Institution and the Offices of Elders and Deacons.

Concerning the Elders: It is to be observed, that the Name of Elders (which Name is taken out of the Old Testament, and signifieth a Person who is placed in an honourable Office of Government over others) is given to two Sorts of Persons who serve in the Church of Christ. For the Apostle saith, *The Elders who rule well, are worthy of double Honour, especially those, who labour in the Word and Doctrine*: Out of which it is manifest, that in the Apostolical Church there have been two Sorts of Elders; whereof the first have laboured in the Word and Doctrine, and the others not: The former were the Ministers of the Word, the Pastors, who preached the Gospel, and administered the Sacraments, but the others who did not labour in the Word, yet serving the Church, had a special Charge; namely, that they took Over-Sight of the Church, and with the Minister of the Word did rule the Same. For after the Apostle Paul had spoken Rom. 12. of the Ministry of the Word, as also of the Office of the Deacons, he speaks of this Of-

fice afterwards separately, saying: *He that ruleth, let him do it with all Diligence*, and so in another Place, 1. Cor. 12. Among other Offices which God hath ordained in his Church, he reckons Government: insomuch that this Sort of Ministers, is given as a Help and Assistance to the others who preach the Gospel; as in the Old Testament the Levites were joined to the Priests in the common Service of the Tabernacle, to be Helpers unto them in those Things, which the Priests alone could not perform, remaining notwithstanding, distinct Offices. Besides this, it is necessary that to the Ministers of the Word such Men be joined in the Government of the Church; that all Lording and Tyranny, which can creep in sooner, if the Government lie in the Hand of one, or few, may be kept out of the Church; and so the Ministers of the Word and the Elders make up one Assembly, being as a Senate of the Church, and representing the whole Church; whereunto Christ had respect, when He saith; *Tell the Church*, which cannot be meant of each particular Member of the Church apart, but very well of those, who by the Church are chosen, to govern the Same.

The Office of the Elders, consists herein.

First. To take with the Ministers of the Word the Over-Sight of the Church committed unto them: Carefully to look to it, that every one carry himself aright in his Confession, and in his Conversation: To admonish those who carry themselves scandalously, and to take heed, so much as lies in them, that the Sacraments be not profaned: As also to deal with the impenitent according to Christian Discipline, and to receive them again when penitent, into the Bosom of the Church; as is manifest not only out of the forenamed Saying of Christ, but also out of other Places of Scripture, 1 Cor. 5. 2 Cor. 12. wherein it is apparent that these Things belong not to one, or a few, but to Many, who are ordained thereunto.

Secondly. Whereas the Apostle commandeth that among Christians *all Things be done decently and in Order*, and no Body ought to minister in the Church, but such as are lawfully called thereunto, according to Christian Constitutions concerning the Same: Therefore it belongs also to the Office of Elders, to take Care thereof and of all Things, which concern the good Estate of the Church; to assist

assist the Minister with their Counsel and Advice; yea, all Christians with Advice and Consolation.

Thirdly. It belongs also to the Charge of Elders to look to the Doctrine and Life of the Ministers of the Word, to the End all may be ordered to the Edification of the Church; and that no strange Doctrine be propounded, according to that which we read Acts 20. where the Apostle admonisheth to watch diligently against the Wolves who might come into the Sheepfold of Christ: And that they may do this the better, the Elders are bound to search diligently the Scriptures, and to exercise themselves continually in Meditating upon the Mysteries of the Faith.

Concerning the Deacons; of the Original and Institution of their Office we may read Act. 6. where we find, that in the Beginning, the Apostles themselves did serve the Poor, at whose Feet were laid down the Price of those Goods that were sold, and by whom Distribution was made to every one according to his Need; but when afterwards there arose a Murmuring, because the Widows of the Grecians were neglected in the daily Ministration, therefore there were elected (by the Advice of the Apostles) Men who should make it their Work to serve the Poor, that so the Apostles might give themselves continually to Prayer and the Ministry of the Word: And this hath been kept from that Time forward in the Church, as doth appear Rom. 12. where the Apostle, speaking of this Office, saith, *that Those who distribute, shall do it with Sincerity*; and 1 Cor. 12. speaking of Helpers, he doth thereby understand those who are ordained by the Church to help the Poor and miserable in their Necessities. Out of which Places it doth sufficiently appear what belongs to the Office of the Deacons; namely.

First, That they collect and keep with all Faithfulness and Diligence the Goods which are given to the Poor; yea, to do their utmost Endeavours, that many good Means may be found out for the Relief of the Poor.

The second part of their Office, consists in the Distribution: wherein is not only required Discretion and Prudence, to give the Alms to none but where there is need; but also Simplicity and Chear-

fulness to distribute the Alms with an hearty Affection to the Poor, according to that of the Apostle Rom. 12. 1 Cor. 12. For which End it is necessary that they do not only relieve the Poor with outward Gifts, but also with comfortable Words out of the Word of God.

To the End therefore, beloved Brethren N. N., that every one may see that you are willing to take upon you the forenamed Offices, every one in his Place, you shall give Answer to that which shall be propounded unto you.

First. I ask you, both Elders and Deacons, whether you do not feel in your Hearts that you are lawfully called to these holy Offices, each to his, by the Church, and consequently by God Himself?

Secondly. Whether you hold the Scriptures of the Old and New Testament to be the only word of God, & the perfect Doctrine to Salvation; rejecting all Doctrines which are repugnant to the same?

Thirdly. Whether you promise to perform your Offices as they have been now described, with all Faithfulness according to your Power?

Ye Elders N. N. in the Government of the Church with the Ministers of the Word; and ye Deacons N. N. in the Ministering to the Poor.

Further, do ye promise both together, to carry yourselves in all Godliness; submitting yourselves also to the Admonition of the Church, in Case you should come to Miscarry?

Hereupon ye shall answer, *Yes.*

[Whereupon the Minister shall say,]

The Almighty God and Father give unto you all, his Grace, that you may walk in these your Offices faithfully and fruitfully. Amen.

{ The Minister shall further admonish them, }
{ as also the whole Church, in this following }
Manner.

Wherefore ye Elders, be diligent in Governing the Church, which, with the Ministers of the Word, is committed unto you. Be also Watchmen over the House and City of God, to admonish every one faithfully, and to warn them of their Perdition. Take heed

heed that the Purity of Doctrine and Godliness of Life be maintained in the Church.

And ye Deacons, be diligent in Collecting of the Alms, prudent and cheerful in Distributing of the Same. Assist the oppressed, relieve the true Widows and Orphans, shew Mercifulness to all, but especially to the Household of Faith.

Be ye all faithful in your Offices, and hold the Mysteries of Faith in a pure Conscience, and be good Examples in all Things to the People. In so doing you shall purchase to your selves a good Degree, and great Boldness in the Faith which is in Christ Jesus, and hereafter enter into your Master's Joy.

On the other Side, beloved Christians, receive these Persons as Servants of Christ; count the Elders who discharge well their Office, worthy of double Honour: Give yourselves willingly to their Over-Sight and Government: Provide good Means for the Deacons to the Relief of the Poor: Be Charitable, ye Rich, give liberally, and contribute willingly. And ye Poor, be Poor in Spirit, and carry yourselves respectfully towards those who provide for you: Be thankful towards them, and murmur not: Follow Christ for the Food of your Souls, and not for the Loaves. *He who hath stolen* (or been burdensome to his Neighbour) *let him steal no more, but work with his Hands, that he may give to those who are in Want.* If ye do this, every one that which belongs to him, ye shall receive of the Lord the Wages of Righteousness. But since we are not able of ourselves to do this, let us call upon the Name of our God.

O Lord God, Heavenly Father, we thank Thee that for the better Edification of thy Church, Thou hast been pleased to ordain with the Ministers of the Word, Rulers and Helpers, by whom thy Church may be kept in Peace and Prosperity, and the Poor be maintained: And that Thou hast given us into this Place, Men of good Testimonies, who are furnished with thy Spirit. We beseech Thee, give unto them more and more, such Gifts, as are Necessary for them in their Ministrations, the Gift of Wisdom, of Courage, of Discretion and of Goodness; that so each of them may carry himself aright in his Office: The Elders, in taking a careful Over-Sight of the Doctrine of Life,

in Keeping out of the Sheepfold of Christ all Wolves, and in Reproving and Admonishing all Persons who are going astray. In like Manner the Deacons, in a diligent Receiving, and free and prudent Distributing of the Alms to the Poor, and in Comforting of the Same with thy holy Word. Give Grace both to the Elders and Deacons, that they may persevere in their faithful Labour; and not shrink back or grow weary through any Trouble or Pain, or Love of the World. Grant also thy special Grace to this People, over whom they are set, that they may submit themselves willingly to the good Exhortations of the Elders, counting them worthy of Honour for their Office Sake. Grant to the Rich liberal Hearts towards the Poor, and to the Poor thankful Hearts towards those who are helpful to them, and serve them; that so every one carrying himself aright in his Office, thy holy Name may be magnified, and the Kingdom of thy Son Jesus Christ enlarged: In whose Name we conclude our Prayer with that Form of Prayer which He hath taught us.

Our Father, &c.

F O R M

*For the Confirmation of Marriage
before the Church.*

Since that married Persons are by Reason of Sin subject to many Miseries and Crosses: To the End that you N. and you N. (who desire here openly to have your Marriage Bond confirmed in the Name of God before his Church) may be assured in your Heart of the Assistance of God in your Crosses; therefore hearken out of the Word of God, how honourable the married State is, and that it is an Ordinance of God which is pleasing to Him: Therefore also will he bless and assist married Persons, according to his Promise; on the contrary judge and punish Whoremongers and Adulterers.

First, therefore ye shall know, that God our Father (after He had created the Heaven, the Earth, and all that is therein) hath also created Man after his Image, that he might be

G

Lord

Lord over all the Beasts of the Field, the Fishes in the Sea, and the Birds of the Air: And after He had created Man, He said, *It is not good that Man should be alone, I will make him a Help meet for him; and the Lord God caused a deep Sleep to fall on Adam, and he slept; and He took one of his Ribs, and closed up the Flesh instead thereof; and the Rib which the Lord God had taken from Man, made He a Woman, and brought her unto the Man. And Adam said, This is now Bone of my Bones, and Flesh of my Flesh, she shall be called Woman, because she was taken out of Man; therefore shall a Man leave his Father and his Mother, and shall cleave unto his Wife, and they twain shall be one Flesh.*

Therefore ye are not to doubt but the married State doth please the Lord God; for He hath made Adam his Wife, brought her unto him; and gave her to him to be his Wife: Thereby witnessing, that he to this Day doth bring, as with his Hands, to every Man his Wife: For this Cause also the Lord Jesus Christ hath honoured this State with his Presence, Gifts, and Miracles in Cana of Galilee, shewing thereby that the married State is to be kept honourably, and that he will assist married Persons, yea then; when they least of all are thinking upon it.

But that ye may live godly in this State, you must know the Reasons wherefore God hath instituted the Same.

The first Reason, is; that each faithfully assist the other in all Things that belong to this Life, and a better.

Secondly. That they bring up the Children, which they shall get, in the true Knowledge and Fear of God, to his Glory, and their Salvation.

Thirdly. That each of them avoiding all Uncleanliness and evil Lusts, may live with a good and quiet Conscience. For, to avoid Fornication, let every Man have his own Wife, and every Wife her own Husband; insomuch that all who are come to their Years, and have not the Gift of Continence, are bound by the Command of God, to enter into the married State, with Knowledge and Consent of Parents, or Tutors and Friends; that so the Temple of God, which is our Body, may not be defiled, for, whosoever defileth the Temple of God, him shall God destroy.

Next, you are to know, how each is bound to carry respectively towards the other, according to the Word of God.

First. You who are the Husband, shall know, that God hath set you to be the Head of your Wife, that you, according to your Ability, shall lead her with Discretion; Instructing, Comforting, Protecting her, as the Head rules the Body; yea, as Christ is the Head, Wisdom, Consolation and Assistance to his Church. Besides, you are to love your Wife as your own Body; as Christ hath loved his Church: You shall not be bitter against her, but dwell with her as a Man of Understanding, giving Honour to the Wife as the weaker Vessel, considering that ye are joint Heirs of the Grace of Life, that your Prayers be not hindered: And Since it is God's Command, that the Man shall eat his Bread in the Sweat of his Face, therefore you are to labour diligently and faithfully, in the Calling wherein God hath set you, that you may maintain your Household honestly, and likewise have Something to give to the Poor.

In like Manner shall you, who are the Wife, know, how you are to carry yourself towards your Husband, according to the Word of God: You are to love your lawful Husband, to honour and fear him, as also to be obedient unto him in all lawful Things, as to your Lord, as the Body is obedient to the Head, and the Church to Christ. You shall not exercise any Dominion over your Husband, but be silent; for Adam was first created, and then Eve to be an Help to Adam; and after the Fall, God said to Eve, and in her to all Women; Your Will shall be subject to your Husband: You shall not resist this Ordinance of God, but be obedient to the Word of God, and follow the Examples of godly Women, who trusted in God, and were subject to their Husbands; as Sarah was obedient to her Husband, calling him her Lord: You shall also be an Help to your Husband in all good and lawful Things, looking to your Family, and walking in all Honesty and Vertue without worldly Pride, that you may give an Example to others of Modesty.

Wherefore you N. and you N. having now understood that God hath instituted Marriage, and what He commands you therein: Are ye willing thus to carry yourselves in this holy State,

State, as you here do confess before this Christian Assembly, and are desirous that you be confirmed in the Same?

Answer. Yes.

{ Whereupon the Minister shall say to the }
Assembly,

I take you all, who are met here, to witness, that there is brought no lawful Impediment.

[Further to the married Persons.]

Since then it is fit that you be furthered in this your Work: The Lord God confirm your Purpose, which He hath given you; and your Beginning be in the Name of the Lord, who made Heaven and Earth.

{ Hereupon they shall join Hands together, }
{ and the Minister speak first to the Bride- }
groom.

N. Do you acknowledge here before God, and this his holy Church, that you have taken, and do take to your lawful Wife N. here present, promising her never to forsake her, to love her, faithfully to maintain her, as a faithful and pious Husband is bound to do to his lawful Wife; that you will live holily with her; keeping Faith and Truth to her in all Things according to the Holy Gospel?

Answer. Yes.

[Afterwards to the Bride.]

N. Do you acknowledge here before God, and this his holy Church, that you have taken; and do take to your lawful Husband N. promising to be obedient to him, to serve and assist him, never to forsake him, to live holily with him, keeping Faith and Truth to him in all Things, as a pious and faithful Wife is bound to her Husband, according to the Holy Gospel?

Answer. Yes.

[Then the Minister shall say;]

The Father of Mercies, who hath called you out of his Mercy to this holy State of Marriage, knit you together with true Love and Faithfulness, and give you his holy Blessings. Amen.

Hearken now how firm this Bond of Marriage is, as *Matth.* describes *Chap. 19. Vers. 3, 4, 5, 6, 7, 8, 9.*

The Pharisees came unto Christ, tempting Him, and saying unto Him, Is it lawful for a Man to put away his Wife for every Cause? and He answered and said unto them, Have ye not read, that he which made them at the Beginning, made them Male and Female? and said, For this Cause shall a Man leave Father and Mother, and shall cleave to his Wife: and they twain shall be one Flesh. Wherefore they are no more twain, but one Flesh. What therefore God hath joined together, let no Man put asunder. They say unto Him, Why did Moses then command to give a Writing of Divorcement, and to put her away? He said unto them, Moses, because of the Hardness of your Hearts, suffered you to put away your Wives: but from the Beginning it was not so. And I say unto you, Whosoever shall put away his Wife, except it be for Fornication, and shall marry another, committeth Adultery: and whoso marryeth her which is put away, doth commit Adultery.

{ Afterwards shall the Minister command the }
{ married Persons to kneel down, and exhort }
the Church to pray for them.

A Almighty God, who shewest thy Power and Goodness in all thy Works and Ordinances, who hast said from the Beginning that it is not good that Man should be alone, and for that Cause hast made a Help meet for him, and hast ordained that these two should be one; who also dost punish all Uncleaness: We beseech Thee, since thou hast called these two Persons to the State of Marriage, and knit them together, that thou wilt give unto them thy holy Spirit, that they may live holily together with a true and firm Faith, according to thy holy Will, and set themselves against all Manner of Sin. Bless them, O Lord, as Thou blessedst those faithful Fathers, thy Friends and Servants,

Abraham, Isaac, and Jacob; that being Partakers of that Covenant which thou confirmedst to these thy Servants, they may educate in a godly Manner, the Children which thou shalt be pleased to give them, to the Honour of thy holy Name, to the Edification of thy Church, and Propagation of the Gospel. Hear us, Father of all Mercies, through Jesus Christ, in whose Name we pray further,

Our Father, &c.

Hearken now unto the Promise which God made in the 128 Psalm.

1 Blessed is every one who feareth the Lord, and walketh in his Ways.

2 For thou shalt eat the Labour of thine Hands: Happy shalt thou be, and it shall be well with thee.

3 Thy Wife shall be as a fruitful Vine by the Sides of thine House; thy Children like Olive Plants round about thy Table.

4 Behold, thus shall the Man be blessed that feareth the Lord.

5 The Lord shall bless thee out of Zion, and thou shalt see the good of Jerusalem all the Days of thy Life.

6 Yea, thou shalt see thy Childrens Children, and Peace upon Israel.

Our blessed Lord God fill your Hearts with his Grace, and grant, that ye may live long together in all Piety and Holiness.

9 JA 66

A M E N.

In the page following the Title Line 1. for Confession read Confession.

Page	2. line 10	for same	read fin
3.	45	engraf	engraft-
	46	fed	ed
	14	whichs	which
	34	afscended	ascended
4.	6	Goft	Ghost
	26	after him add	and fo rely on him,
	41	is	his
	38	Savour	Saviour
	46	anaented	anointed
5.	12	Profit	Profit
	17	perfect	perfect
6.	33	fupport	support
9.	28	ontwardly	outwardly
	31	Washing	Washing,
10.	2	after drunk	by Believers
	3	we	they
	49	Communion	Communion,
11.	32	Kirgdom	Kingdom
12.	26	trough	through
	41	the le	these
13.	42	Neighbour	Neighbour
	43	his Servant	his man Ser- vant
	44	Maid	Maidfervant
	47	devided	divided
	46	tn	in
15.	14	mnrd	murder
	2	Speches	Speeches
	3	Wharfoever	Whatfoever
16.	24	bot	but
17.	21	earthly	earthly
18.	12	feel	feel
19.	13	officiers	officers
21.	26	covince	convince
	36	tell	tells
	13	we	we
	40	the	the
22.	17	we	we
	25	Maccabees	Maccabees
23.	40	Recard	Record
		Heauen	Heaven
24.	4	futher	further
	48	recived	received
25.	7	thee	the
	13	draws	draw
	11	Council	Counfel
	14	ad	and
	23	conforted	comforted
27.	31	as	has
	37	exercife	exercife
28.	4	take of	take notice of
	14	Fesh	Flesh
	20	our	our

Page	28. line 33	for Prophett	read Prophets
	31	tell	tells
29.	1	contentendly	contentedly
	6	Disciple	Discipline
	13	this	the
	30	of of	of
30.	6	or	nor
	26	coveteousnes	coveteousnes
	38	counfel	council
	18	dispifed	despifed
	35	inroduce	introduce
		in the	in to the
31.	43	is is	is
32.	15	Life	Life
	31	cerrainly	certainly
	32	which	which
	50	then	then, though
	31	Therefore	Therefore
33.	1	ones	ones own
	8	wil	will
	15	an	and,
	18	whill	will
	19	Hononr	Honour
34.	6	tree	three
	17	ourfelves	ourselves
	3	alle	all
	13	Weakenes	Weaknes
	47	tnis	this
35.	17	Crofs	[their] Crofs
	31	unto	unto us & unto
	32	not	not out
36.	13	believeth	believeth
	46	yon	you
	16	Churches	Christian Chur- ches
	17	contstantly	constantly
	35	Pourpofe	Purpose
37.	32	tho	to
	13	Wether	Whether
	15	uprightly	uprightly
	47	fcandelous	scandalous
38.	11	ther	that
	16	which	which
39.	21	Crace	grace
	47	glorius	glorious
		Boody	Body
	4	by tbe	be thy
40.	21	form	from
41.	15	Heavinefs	Heavinefs
	24	itfelf	itfelf
	32	cvery	every
	39	ont	out
42.	3	of	off of
	10	Meafure	Measure
	16	of	off

Page 42. line 19 for of read off
 — 27 — of — of
 — 46 — since — since
 43. — 8 — is — was

Page 43. line 35 for being read are
 — 23 — be — he
 44. — 26 — singular — singular
 — 35 — belongr — belongs

Nota bene. Such errors as may be still remaining, shall be carefully corrected in the next edition. The reader will please to observe, that as there are two columns in each page, the line alluded to where the errors are to be found, equally extends to both the columns.

9 JA 66

